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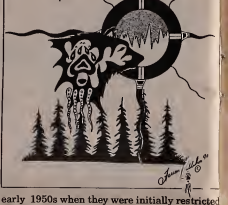
Cold Lake First Nation lawsuit settled

by Donna Rae Paquette

It took over 40 years but the Cold Lake First Nation near Grand Centre has won its battle for redress from the federal government for loss of the Primrose Lake Air Weapons Range.

The band, along with Canoe Lake First Nation in northwestern Saskatchewan, had sued the Department of National Defence for $30 million in 1989 for displacement from their land and loss of their livelihood and mismanagement of a compensation trust fund set up for the people.

The Chipewyan people were forced to move after the federal government negotiated a deal with the province to use the area, northeast of Cold Lake and spreading into northwestern Saskatchewan, as a fighter jet training ground. Indian Affairs Minister Ron Irwin telephoned the band on March 1 to say Ottawa is ready to discuss a settlement that would address the social and economic plight of the band. He said he recognized the severe negative impact the range establishment had had on the two communities but he said the government was not accepting legal responsibility for the consequences of the 1950s decisions.



The band decided to investigate the Primrose agreement several years ago to discover what had actually transpired and after legal consultation, launched the suit for an equitable settlement. A federally-appointed Indian Claims Commission heard oral testimony at the Cold Lake First Nation band hall two years ago from now-senior residents who were forced off the land four decades ago. In its subsequent report, the commission said Ottawa had breached its obligations and failed to provide adequate compensation to the people.

"The abruptness of the dispossession deprived them of the opportunity to adapt," the report says and that "stripped of self-sufficiency the First Nations faced an inescapable cycle of poverty and a degrading and almost total dependence on government."

Armand Loth, whose late father-in-law Simon Martin appeared before the commission as an original claimant, is relieved the lawsuit is finally being settled but he's sad that it took so long. "The old man just died recently. It would have been so nice for him to know how this all turned out for us," he said.

Loth says many of the original claimants are deceased since the time the Range was formed. "I look out the window at the graveyard, at all the people who aren't with us anymore and I think 'gee, you left us too early'."

The lawsuit claimed the people lost their means of livelihood and were reduced to poverty in the early 1950s when they were initially restricted and then prohibited from entering the area where they'd fished and trapped commercially and hunted domestically for decade. The area is part of Treaty Six, signed in 1876 between the Cree and Dene and Ottawa.

The original federal-provincial lease agreement in 1951 set aside 2.88 million acres north of Cold Lake, or 4,500 square miles, for twenty years for a military air weapons testing range with a provision for future renewal. Access to the area was restricted to DND employees and the Chipewyans were forced to abandon cabins, equipment and personal possessions.

In 1953, the Department of Citizenship and Immigration, which oversaw Indian Affairs, began compensation negotiations with the DND on behalf of the Cree and Dene. Ultimately, 85 families were registered as eligible for a recommended $30,000 compensation for loss of equipment and improvements and just over $1.5 million for 10 years loss of income.

In 1954, the Federal Treasury Board approved an interim payment of just over $30,000 for equipment and improvement loss and $169,000 for one year's loss of income. After approval, the funds were transferred from the DND's budget into a Primrose Lake Air Weapons Range Trust Account set up for the people and administered by Citizenship and Immigration. The people had no direct access to the fund and over a five-ye

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NEWS BRIEFS

Indian Affairs spending not the whole picture

Indian Affairs spending is out of control, charged Reform MP Dick Harris in the House of Commons on March 2. He complained that instead of being cut back "like all the other departments in the government", the Indian Affairs department received a $447 million increase in its budget. Harris also said Indian Affairs has a serious lack of accountability. But Indian Affairs Minister Ron Irwin accused the Reform party of giving out "misinformation" and pointed out that the birthrate in the Aboriginal community is two and a half times that of the non-Aboriginal community. He also noted that the department will be laying off 300 people in addition to the 442 who have already been laid off. As well, he said, salaries are being frozen and $15 million will be cut from the northern development program.

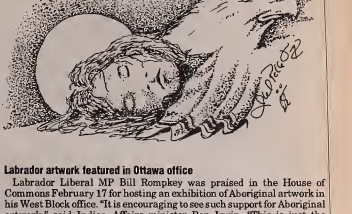
No decision yet on low level training flights

The federal government isn't revealing when a decision will be made on the future of low level training flights over Labrador and Quebec. Saskatchewan NDP MP Len Taylor pointed out in the House of Commons, March 3, that a federal environmental review panel had recommended that the Department of National Defence be allowed to double the number of low level training flights. Taylor said the panel refused to listen to issues raised by Aboriginal people and asked if the government is prepared to reject the report. Defence Minister David Collenette replied that the decision on the future of the flights "will be decided by cabinet in due course."

Cuts to Friendship Centres hurt urban Natives

The government has gone back on its promises through the February 27 budget, says Wayne Helgason, president of the National Association of Friendship Centres. He said that with cuts to the Aboriginal Friendship Centres Program, "the capacity of Friendship Centres to meet the increasing needs of a constantly growing urban Aboriginal population will be eliminated." The program is to be cut by five percent, or $814,000, in the 1995-1996 fiscal year. The AFCP provides core funding to 99 Friendship Centres across the country which, in turn, provide a variety of social, cultural, educational, legal and training programs to Natives living in urban areas.

"Friendship Centres are becoming frustrated by the fact that the federal government is continually ignoring the urban Aboriginal reality," said Helgason.



Labrador artwork featured in Ottawa office

Labrador Liberal MP Bill Rompkey was praised in the House of Commons February 17 for hosting an exhibition of Aboriginal artwork in his West Block office. "It is encouraging to see such support for Aboriginal artwork," said Indian Affairs minister Ron Irwin. "This is just the beginning," said Rompkey. "We want to bring Labrador art to a national audience and to the Canadian market." The two-day exhibition featured works of Inuit, Innu and Metis artists and included unique Labrador tea dolls, soapstone carvings, grassworks, paintings and jewellery.

Nisga'a land claim well overdue

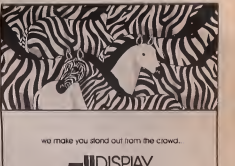
The Nisga'a are probably the most patient First Nation in Canada," Indian Affairs Minister Ron Irwin said in the House of Commons on February 11. He said the Nisga'a started their land claim in northwest B.C. in 1903 with their own money. They won their case in 1973, said Irwin. "They have been waiting 22 years for a settlement." Everything on the table is being negotiated, he said. Irwin was responding to a question from Reform Party MP John Duncan about the deal, which includes a settlement offer of $125 million and 1,900 square kilometres of land.

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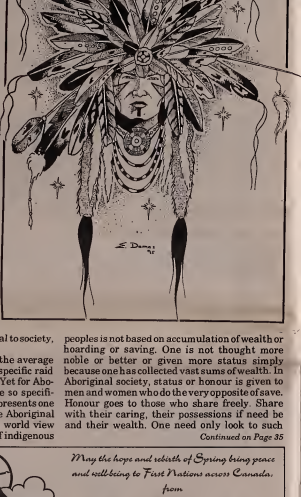
Speaking Out

First Nations seeking a better quality of life

Submitted by Chief Howard Pamajewon
Shawanaga First Nation

At 7:30 a.m. on Sunday, March 5, 1995 the Ontario Provincial Police raided the Shawanaga First Nation Bingo Palace. They arrived, about 50 strong with approximately 25 police cars and a few trucks. They seized all goods and materials (except the tables and chairs) used by the Shawanaga Lottery Authority. One person was arrested and charged with keeping a common gaming house.

All of this sounds like an episode of *The Untouchables*. It brings to mind visions of gangsters and molls, the mob, contraband booze and Chicago in the twenties. Decent minded Canadians turn their minds only briefly to consider the raid on Shawanaga and if they do, they feel comfort in the fact that the police are protecting Canadian society from the evils of gambling. Stories in the paper abound recently. Stories about gambling addictions and the immorality of spending money on gaming, video lotteries and monster bingos. After all, the Canadian ethic requires that decent Canadians save their precious money. The honour in this society is in accumulation of goods and cash. It doesn't matter what the cash is saved for. It could be the children's education, usually it's retirement, sometimes it's for investment or for purchase of a home. Whatever the ethical reason, saving or hoarding money is thought (though truthfully few in the society question the morality of saving) to be virtuous and beneficial to society, in a generalized manner.



So it appears as no surprise that the average Canadian has little sympathy for a specific raid on an Aboriginal gaming operation. Yet for Aboriginal peoples in general and more so specifically, this very element of gaming represents one of the many nexus points where the Aboriginal world view and the non-Aboriginal world view come into conflict. For the culture of indigenous peoples is not based on accumulation of wealth or hoarding or saving. One is not thought more noble or better or given more status simply because one has collected vast sums of wealth. In Aboriginal society, status or honour is given to men and women who do the very opposite of save. Honour goes to those who share freely. Share with their caring, their possessions if need be and their wealth. One need only look to such

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Focusing on Resources

Landmark forum slated for next month

In the spring of 1995, the Tsuu T'ina First Nation immediately to the west of Calgary, Alberta will be hosting a major conference of interest to resource development and resource management companies, regulatory agencies, Aboriginal communities, environmental groups and governments.

The conference, to be held April 23 to 26, 1995, will be held in the city of Calgary as well as at the new Tsuu T'ina Nation Multi-Purpose Complex.

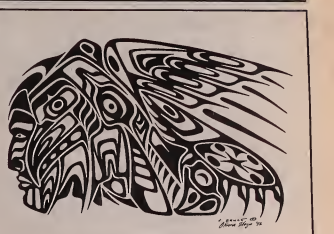
The scheduling of the event reflects the keen interest now being demonstrated by petroleum (oil and gas), forestry, mining and hydro-electric companies in harvesting resources on these territories. The lands in question are those referred to in treaties signed between First Nations and Her Majesty which indicated, notwithstanding the language relating to the cessation of "title" to lands surrounding reserves, that First Nations' peoples would have use of resources on the lands as though these documents had never been executed. The modern interpretation of this right is currently the subject of widespread discussion, negotiation and litigation between First Nations and industry, government and public stakeholders.

The purpose of the Conference is to provide a forum for open discussion of these issues in an environment where nothing specific is on the table. Beneficial opportunities for exploring the issues, and for learning about the needs of Aboriginal and non-Aboriginal stakeholders, are targeted as important conference objectives.

It is important that business line managers hear and understand the aspirations of the Aboriginal community, and that business, industry and the Aboriginal community become aware of the realities affecting development prior to making major investments.

The realities of traditional territories and sacred land will be explored to present greater understanding of the issues.

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Let's Talk

by Rick Brown, *senior vice president, exploration, Amoco Canada Petroleum Company Ltd.*

Although we've always been heavily dependent upon our countless neighbours—the communities we operate in, for example, and the farmers whose land our operations adjoin—we at Amoco Canada have sometimes neglected to recognize the importance of third party interests as we pursued our own. Today, all that has changed, to a large extent because of the greater and greater insistence to be heard among Canadians. This has really changed the way we do business.

Our Aboriginal policy—which formally went into effect at the end of last year—is an excellent example. It addresses employment, education, cross-cultural awareness, Aboriginal business development, community involvement and public consultation. I should stress, though, that the policy was not a dictum for change from the top. Rather, it reflects two fundamental changes in the way we do business— one from without, one from within.

The first change is in the way contemporary business must interact with the public. Canadians now insist on having a say in development, and business must respect that right to be heard. The second change is that the core values Amoco articulated three years ago are being felt throughout the company. In this case, the value addressed is our pledge to protect the environment, health and safety of the communities in which we operate. The Aboriginal policy supports this value and represents progress in society and the company both.



Amoco Canada deals with approximately 20 First Nations in British Columbia and Alberta. Because seismic activity and drilling are the forerunners of oil and gas development, the exploration business unit generally makes first contact with Aboriginals, and therefore has primary responsibility to begin relationship-building. So an effective, enlightened Aboriginal policy is of considerable interest to my team. To illustrate how effective our new policy can be, I'd like to compare two exploratory locations—one at Carbon Creek, the other at Grey.

We proposed to drill the Carbon Creek well in north-eastern B.C. in 1990 on a business as usual approach. Without pre-consultation and joint planning of our operation, we did not fully comprehend the First Nations' concerns for the culturally significant and sacred area in which we planned to drill. As a consequence, we are still working toward resolving those issues so the well can proceed. With a much higher level of awareness, we have now made considerable progress in the sense that we are jointly developing a consultation process and a co-management approach to environmental issues with First Nations. This process involves three First Nations and several provincial ministries.

Compare that experience with a more recent one near Hinton, Alberta. After consultation with the local Native community and the Energy Resources Conservation Board, we received permission to drill the Grey exploratory well after only three months. This foothills well is located less than four kilometres from the Smallboy Camp, an Aboriginal settlement based on a traditional lifestyle, established about 25 years ago in a remote part of western Alberta. A further consideration is that, since a successful well will encounter sour gas, Amoco has to put in place appropriate safety and evacuation procedures.

The key to getting approval for the Grey well was dialogue and relationship-building with our neighbours. Very simply, we asked the people affected, "what worries you about our operations?"

One of their initial concerns was that our proposed drilling operations would be too close to the Smallboy settlement, bringing unwanted social influences into the community. It was a simple matter to agree to restrict our activities to a limited area around the drill site, but it helped create a level of trust that a few years ago we simply wouldn't have had.

Recognizing that the closeness of our operations represented a disruption into the way of life

Continued on page 20

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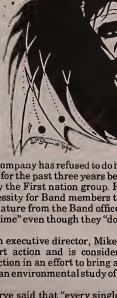


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Stoney Indians criticized by environmentalists

by John Copley



Timber is in demand almost everywhere in the world. In some countries tree poachers are lucky if they make it to jail. In Canada, however, proper reforestation and forest management programs have allowed, for the most part, a sustainable and renewable resource that should last for decades. But some Alberta environmentalists as well as some sawmill owners have recently been raising Cain over the Stoney Indians and the way in which they are harvesting the trees on reserve land.

Woodlands manager for the Spray Lake Sawmills company of Cochrane, Alberta, Gordon Lehn has said that his company has refused to do business with the southern Alberta Indian Band for the past three years because of the condition of the forests managed by the First nation group. He's also made accusations that despite the necessity for Band members to obtain a permit from Indian Affairs and a signature from the Band office, "we've had Band members phoning us all the time" even though they "don't have permits."

Rocky Mountain Ecosystem Coalition executive director, Mike Sawyer has threatened the Nation with court action and is considering the possibility of applying for a court injunction in an effort to bring an end to timber operations on the Reserve while an environmental study of the area takes place.

Sawyer, who flew over the vast Reserve said that "every single valley" appeared to have large clearcut areas. "The cuts are enormous." He also complained that vast amounts of timber are being gobbled up by B.C. lumber mills who will pay top dollar for the valuable lumber. And he said, logs are leaving the province "with no controls or regulations."

Although no one except those from the Stoney Band knows exactly how much timber is being transported off the Reserve, Sawyer says that a count of trucks coming and going from the Indian land would indicate that the Stoney's could have banked about $20 million during the past two or three months.

Indian Affairs spokesperson, Bryan Scully has indicated that he has heard rumours about over-cutting on Reserve lands, but that he didn't know whether or not the rumours were true. And even if it is true, Scully says there's little the department can do to prevent it.

"That responsibility" lies "with the Band," he said recently, adding that the Band administration was currently "investigating allegations of overcutting."

Sawyer admits that the way in which the Stoney's are harvesting their trees is legal, "but it's foolish," he explained. "They are not harvesting in a sustainable manner. They are harvesting for short term profit."

The environmentalist also had a word of warning for government. He says that if the feds don't announce an Environmental Assessment Review Process (EARP) within the next 30 days his group will "go to federal court to seek an injunction to stop the logging." Right now, added Sawyer, "the federal government is in breach of its own law." This he says is because the government is obligated to follow EARP guidelines, which include both an environmental assessment and a hearing with the general public.

Sawyer says that over-cutting is not the only concern he has about the way the Stoney Indians farm their forests.

Until recently, he said, the Band operated on a small scale and had Native employees taking the timber from the land - but that has changed. He says that a group of non-Native contractors are now harvesting timber from the Reserve and that the amount of cutting has grown by large proportions.

Sawyer has also commented on the environmental impact on the Calgary watershed - the city's main water supply source.

"It's not in the public interest," added Sawyer, "from an economic, environmental or social point of view - for logging to occur on private land" where there is no regulation.

Calls for a quote from any of the three Chiefs that run the Stoney Indian First Nations, went unanswered.

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West Coast fisheries in jeopardy

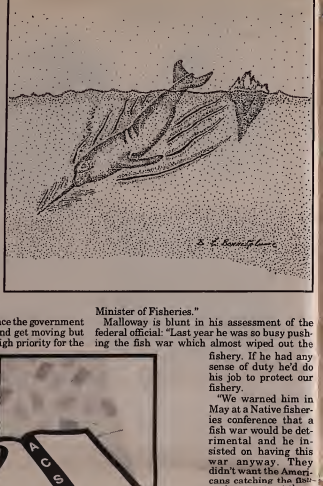
by Brian Savage

A new report questioning the viability of the west coast fishery prompted criticism from one official at the Fisheries Department who called the study "provocative" but incomplete.

Chief Ken Malloway of the Aboriginal Fisheries Commission is not so sure the report is off target. "On the one hand you have the DFO (Department of Fisheries and Oceans) saying the west coast fishery is healthy, and there are two or three sockeye salmon stocks that are in pretty good shape, but there are many other sockeye stock that have disappeared or are on the verge of extinction. So they have success in some areas but there are many areas where there are no longer fish.

"In some respects there is some truth that the west coast fishery is in trouble," says the Native official, who adds that the government has been inattentive to Native warnings.

"We've been trying to convince the government they have to do something and get moving but I'm not sure fisheries are a high priority for the Minister of Fisheries."



Malloway is blunt in his assessment of the federal official: "Last year he was so busy pushing the fish war which almost wiped out the fishery. If he had any sense of duty he'd do his job to protect our fishery.

"We warned him in May at a Native fisheries conference that a fish war would be detrimental and he insisted on having this war anyway. They didn't want the Americans catching the fish so they went out there and hammered our own stock to keep the Americans from catching them. It's like shooting yourself in the foot."

While pessimistic about the politicking that has been attached to the fate of the fisheries, Malloway is still hopeful things can be corrected.

"I don't think it's too late (to save the fisheries). In 1987 the Minister of DFO went in and cut a deal which allowed Kemano 2 to go ahead and though Kemano 2 has been stopped, they still have to bring the water back to the levels they were at before.

"Scientists were advising DFO before 1987 and afterwards that when you take 30 percent of the river you're going to create problems and they took 88 percent of the river and they're still able to take 88 percent of the water now under the agreement.

"We're trying to get the minister to overturn the 1987 agreement," says Malloway. "It was a political deal to benefit some people but not to benefit the fish or the First Nations."

Malloway gives an example of the detri-

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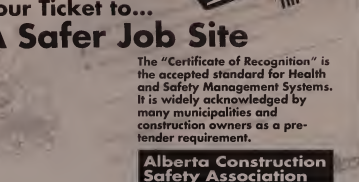
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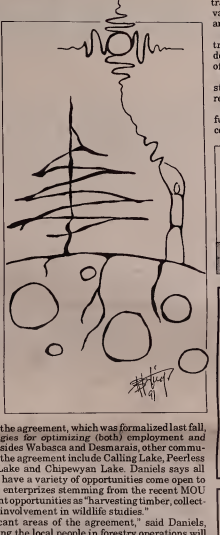
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New Forestry partners in Bigstone Country

by John Copley



The Wabasca Desmarais Development Society (WDEDS), as represented by the Bigstone Cree Nation and ID#17 have recently signed a Memorandum of Understanding (MOU) with Alberta-Pacific Forest Industries Incorporated to formalize a Forest Operations Partnership Agreement in Principle.

The development society's board is made up of six appointed members—three representing the Bigstone Cree Nation and an equal number who receive their appointment via the Improvement District.

WDEDS Community Resource Officer, John Sinclair said "we made the best deal that could be made and are very happy to see the year-long talks end successfully." He said the "February 17 agreement is one of great importance" for both the "economic opportunities it will create and for the educational benefit" that will be "provided to the Aboriginal community by ALPAC, (as part) of the agreement."

Tom Daniels, spokesperson for Alberta-Pacific, said the agreement, which was formalized last fall, "defines cooperative strategies for optimizing (both) employment and economic opportunities." Besides Wabasca and Desmarais, other communities that will benefit from the agreement include Calling Lake, Peerless Lake, Trout Lake, Sandy Lake and Chipewyan Lake. Daniels says all communities involved "will have a variety of opportunities come open to them." He said the offshoot enterprizes stemming from the recent MOU will include such employment opportunities as "harvesting timber, collecting seed, reforestation and involvement in wildlife studies."

One of the "most significant areas of the agreement," said Daniels, "concerns education. Training the local people in forestry operations will be one of the major areas of concentration." Support from outside institutions will help make it possible to have training programs brought to the people—they won't have to go into the cities to receive upgrading.

Among the educators involved in the training programs are those from AVC, NAIT, and Keyano College.

And Native communities won't be the only ones getting an education. "We will be holding a series of workshops," explained Daniels, who indicated that Alberta-Pacific also had a few things to learn. "Aboriginal traditional knowledge of the forest," added Daniels, "has a very significant value. These people have lived here for many years; they have nurtured and maintained the land; we can learn much from them."

Burial sites, sacred grounds, spiritual, cultural or other important traditional sites "will be preserved" said Daniels, who added that "it is definitely our intention to observe and to learn and to respect the wishes of the people."

Sinclair said his group was "pleased with the sincerity and the understanding" shown by "ALPAC negotiators and the management" they represented.

"We are very comfortable with the agreement and very confident of the future," said Sinclair, adding that "with the April 1st addition of a community liaison officer, things will begin to move forward."

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Price Waterhouse: serving global Aboriginal needs

by Brian Savage



Price Waterhouse is one of the largest and one of the oldest accounting and consulting firms in Canada, with 24 offices across the land and more than 2500 professionals on staff to give expert service in a wide range of areas including taxes, accounting, management consulting, auditing, computer systems, valuations, and litigation support to name just a few.

An important component of Price Waterhouse is its Aboriginal Division, dedicated to serving the "global" needs of Native organizations in an efficient, organized manner to ensure the best results.

The Aboriginal Division was establishing for the purpose of providing a comprehensive range of professional services to Native organizations.

Over many discussions with Native clients, a desire was expressed for a full service approach to respond to the varied needs of Native organizations. They reported that they presently have to seek out the services of different firms when they need help with accounting, auditing, consulting, computer support, litigation support etc. As a result, the total combined services provided to these organizations are deficient because:

- there is a general lack of communication between professional advisors, consequently, no one firm has a global view of the needs of the Native organization;
- it is likely not cost efficient i.e. each firm has certain learning costs that they must incur before they are able to address the particular service they were retained to perform;
- there is no one body co-ordinating all service needs of Native organizations, which can suggest services that may be required in the future.

As the Native community continues to expand its business and commercial activities, more than a "bare bones" statutory audit is required to serve the global needs of the Native organization. Advice is required on a wide range of business ventures such as real estate and land development, fish farming, forestry, financial agencies, and tourism. As well, expertise is needed in other specialty areas such as installations and operations of computer hardware and software, and dealing with government agencies. Price Waterhouse has a co-ordinated approach and can assist with these needs.

In the Aboriginal Division, audit programs are tailored to suit Native organizations. The fieldwork is scheduled to provide timely reporting to organizations, to meet the filing deadlines of the various government funding programs and, most importantly, to report to band members and shareholders. They are also available to provide accounting training to staff members to improve skill levels and reduce accounting and auditing costs. Price Waterhouse also applies the business-oriented philosophy to the audits of local government. This allows them to efficiently provide an audit opinion on a band's financial statements, identify major risk areas, provide sound advice on financial management issues and alert band management to potential problems.

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Toronto Dominion to open at Saddle Lake

by John Copley

The Toronto Dominion (TD) Bank will soon be opening a new location on the Saddle Lake First Nations Reserve. The April 12th event will be followed up in June by the official grand-opening and will include the traditional ground-breaking ceremonies as well as a series of special guest speakers.

Barry Menary, the manager of the bank's Aboriginal Financial Services program in Alberta, say's he'll be pleased to see the operation get underway.

The Toronto Dominion Bank, one of the nation's largest financial institutions, will call its new Saddle Lake branch by the original and traditional name of the land on which it will sit. The *Onichkiskwapowin Soniyaokamik*, which translated means the Saddle Lake Money Building, will employ about eight staff, and Menary says that a prerequisite for tellers will be the ability to speak and understand the Cree language.



Left to right: Barry Menary, Alberta manager of Aboriginal Financial Services, with Saddle Lake Branch new administrator, Judy Cadrin, and new manager, Darryl Bouvier

The Toronto-born Menary, who began his banking career when he was just 19 years old, moved his family to Alberta in 1978. Raised in Ontario, Menary says his first experience of traditional Native culture came from the friendships he found at the Rama First Nations, a Chippewa reserve which is located on the northwestern shore of Lake Simcoe—just a few miles from the small southern Ontario city of Orillia. The 32 year veteran of the TD Bank says he's thrilled "to be a part of this step forward in Alberta's banking" history.

The TD Bank has five other such operations in Canada with offices on Aboriginal lands in Ontario, Manitoba and British Columbia.

Last year, the bank's Alberta Division ran several Aboriginal entrepreneurial meetings in order to discuss financial management, as well to inform Native business people of the many opportunities available in the banking industry. Menary says that the success of these meetings "was tremendous" and that "due to the interest throughout the Aboriginal communities, there will be four additional meetings set up this year."

The entrepreneurial get-togethers are backed up by a series of workshops that are available through the bank—workshops that are designed to "help participating Aboriginal businesses set up a viable accounting and business plan" which will in turn "help to ensure the success of the business" venture they are pursuing.

The TD Bank believes in recruiting staff from within their own organization whenever possible. The new Saddle Lake branch will employ at

Continued opposite

The TD Bank is very pleased to announce that arrangements have been finalized with the Chief and Council Saddle Lake First Nation to open Onichkiskwapowin Soniyaokamik, a full service Bank branch in the community. The branch is scheduled to open April12, 1995. The new branch is staffed entirely by Aboriginal Employees, with a total of 6 staff members, four of whom are from Saddle Lake First Nation with two existing TD bank employees.

New Bank Manager Darryl Bouvier, Customer Service Manager Judy Cadrin and the staff are very excited about participating in TD's first Alberta branch located in an Aboriginal Community, and welcome all First Nations people to come and visit them in their new premises in Saddle Lake First Nation. The branch is located in the Administration Building adjacent to the arena.

If you have any questions about Aboriginal Financial Services please do not hesitate to call or write Barry Menary, 2601 Toronto Dominion Bank Tower, Edmonton Centre, Edmonton T5J 2Z1. Telephone (403) 448-8575 or 940-5621

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Haida oppose Tree Farm Licence

The Council of the Haida Nation has filed a petition in the Supreme court of B.C. to stop the Minister of Forests from replacing MacMillan Bloedel's Tree Farm Licence on Haida Gwaii. The Nation cites community and ecological stability as primary concerns.

On February 28, the B.C. Forest Minister signed all but two TFL replacements—TFL 39, the one the Haida are petitioning the court to quash, and TFL 44 in Clayoquot Sound where Nuu-chah-nulth First Nations are asking to have input.

"If we really want to make Treaty negotiations work and provide some economic certainty and options for our common future," said Miles Richardson, president of the Council of the Haida Nation, "we have got to get old mistakes out of the way".

The petition is based on Section 28 of the B.C. Forest Act which states that only unencumbered forests can be included in a Tree Farm Licence.

"The land ownership dispute and the title held by the Haida Nation clearly constitute an encumbrance on these forests," says Greg McDade, counsel for the petitioners.

Since 1961 MacMillan Bloedel has held Tree Farm Licence 39, Block 6 which covers the most productive forest lands on Haida Gwaii. This licence, which is called the "Haida Tree Farm Licence" by MacMillan Bloedel, permits the removal of in excess of one million cubic meters of wood each year. That is the equivalent of about 35,000 logging truck loads per year.

Even if the injunction is upheld, the existing licence held by MacMillan Bloedel would not expire until 2006. However, if the replacement TFL was to be implemented, the licence would extend to 2020, and theoretically in perpetuity.

The Haida Nation has a long history of effecting change in the forest industry on Haida Gwaii. "Our obligation is to do our best for these islands and those who call them home," says Richardson, "the final analysis will show that this action is not only right but necessary."

Toronto Dominion

Continued from Page 12

least three people from the immediate area including three tellers who are currently involved in training programs offered by the bank. The new manager, Darryl Bouvier, is a Native person who is currently working in the Wetaskiwin branch. Joining Bouvier will be the new administrator, Judy Cadrin, another of the bank's "energetic and highly skilled" Native employees. She will leave her post in Elk Point in order to join the Saddle Lake team.

Menary is excited about the new opening of the *Onichikiskwapowin Soniyaokamik* branch and says he feels that Saddle Lake "is one of the most dynamic communities in Alberta." He adds that the bank can "look forward to a positive and long term commitment from the community" that has, from the initial stages of development, "shown a great deal of interest in the project."

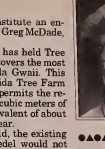
"During the past fifteen or twenty years, Canada's Native people have made significant progress in the business community. Many have invested time and money and have developed a variety of commercial ventures. This, says Menary, is a sure indication of the "importance that Aboriginal groups are putting into the development of businesses and industries that will enhance the economic opportunities" of tomorrow. The Aboriginal Financial Services manager says that the TD Bank is committed to doing their part "to help enhance future opportunities for Aboriginal businesses" across the country.

The TD Bank is insisting that a third "official language" become part of the Saddle Lake branch. "It's important that our staff are able to meet the needs of the customer," says Menary, "and in a Cree-speaking community, that need includes the ability to understand and to speak the language of the Elders."

The bank will be providing four summer jobs for students as well. Those who are participating in financial studies at school, and planning to make banking their career, are eligible for the summer program.

The *Onichikiskwapowin Soniyaokamik* branch will be the first of its kind in Canada to have cheques complete with traditional Native culture on the masthead.

"We will be incorporating the buffalo on the cheques at the branch," explained Menary, who added that "it was the Elders of the community who selected the name of the bank as well as the design of the cheques.


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THE ALBERTA BUSINESS AWARDS OF DISTINCTION

Natives defy herring closure

by John Copley

Statistics released by the Council of the Haida Nation show that the unemployment rate among the tribe is peaking at a record high 63 percent and they say with the recent restrictions put on the herring catch that up to 100 more people from 25 Skidegate families may be forced to join the bankruptcy lines.

According to the chief of the Skidegate Haida, Dempsey Collinson, the government's decision to stop the herring catch will force the Haida to fish in the Tsimshian Nation's territorial waters—an act he says could result in a tense and potentially violent situation.



The herring-roe catch, which brings in about $6 million annually for the Haida Nation, is sold mainly to the Japanese—a growing market that's been established since the Haida first set up the roe-on-kelp industry some 20 years ago.

Haida Elder, 71 year old John Williams, said he thinks the closure is another attempt by government to disrupt the lives of the people. He accused government and big business of playing a major role in the depletion of herring in the area. In a recent statement, Williams said that this is at least the fifth time government has interfered with the Haida's fishing grounds and indicated that he felt the Department of Fisheries and Oceans (DFO) was responsible for the lack of progress being made in fishing industry by Aboriginal people.

Collinson has indicated that his people would continue to operate regardless of the ban but DFO coordinator for the herring fishing industry, Ed Zyblut, says if they do, they can expect to be charged.

Haida fisherman Vince Pearson, one of the nearly 700 residents living in the small coastal village that is affected by the closure, says he feels everyone involved "is well aware that the roe-on-kelp are in no danger and adds that the closure was put into effect because of the shortage caused by the major herring industry's lack of effective management.

Gary Russ, a band councillor for the Skidegate, has said that though his group intends to continue fishing in its traditional waters, regardless of DFO stoppages, they "will not harvest in areas where the stocks are low."

The roe-on-kelp operation involves removing herring eggs that are laid on the abundant seawater vegetation that encompasses most of the waters in the Queen Charlotte Islands. They then pull the crop, as well as the herring, into a secluded area where the fish will finish dropping their eggs. The fish are allowed to go free once the spawning has taken place. The operators allow about 40 percent of the eggs to hatch while taking the rest to market.

Russ says the group will be working with the Council of the Haida Nation in an effort to bring a speedy resolution to the problem. After a recent Council meeting, members made the decision to support the roe-on-kelp industry and to help provide the liaison that will be necessary to complete negotiations with government.

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Gitxsan reach framework agreement

The Gitxsan negotiating team initialled a framework agreement with the provincial and federal negotiating sides this month, marking the beginning of actual negotiations on treaty issues.

The initialling, which took place at the Wilp Si Satxw Healing Centre near Gitwangak, marks the entry of the three parties into the B.C. Treaty Commission's agreement-in-principle stage.

Gitxsan chief negotiator Mas Gak (Don Ryan) said he was pleased with the progress made to date in the treaty process but warned all parties will have their work cut out for them to meet the agreed upon deadline of having an agreement-in-principle reached within 24 months.

"This is an important day for us," said Mas Gak, "not only because we concluded a framework agreement but because this is the exact four-year anniversary of the McEachern decision. This agreement helps to take away some of the pain associated with that decision and demonstrates that the efforts made by the Gitxsan during the last four years was on the right track."

The framework agreement was initialled at the end of two days of trilateral meetings, March 7 and 8. The agreement sets out the substantive issues for negotiation and procedures for the discussions to take place. The three parties will now be negotiating on such issues as land and resources, taxation and governance.

The chief negotiators also initialled a work plan for the BCTC Stage 4 process. The work plan says the parties will try to conclude an agreement-in-principle, which consists of major agreements on the substantive issues, within 24 months.

The Gitxsan are one of only two First Nations in B.C. who have reached Stage 4 in the treaty process. They are the only First Nation in Stage 4 who are negotiating on the issues of jurisdiction, ownership and self-government on the traditional territories.

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Price Waterhouse, Continued from page 10

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To ensure their staff's expertise, Price Waterhouse holds seminars, conferences, courses and on-the job-training programs related to a broad range of Native issues and sponsored by a wide range of Native groups and organizations.

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Native business booming in New Brunswick

by Ennis Morris

Economic progress in Canada's Native community is taking bigger strides than ever before. And a recent announcement by Industry Canada and an Aboriginal consortium that represents eight First Nations groups in New Brunswick and Prince Edward Island, shows that the trend is nation-wide.

Eagle Board Trust Incorporated has just inked a multi-million dollar deal with Industry Canada that will see the federal government kick in about $4 million in an effort to ensure a successful partnership with a variety of other other enterprises that are contributing an additional $84 million. The effort will re-establish a previously closed strand board manufacturing plant - an industry that has long been called 'the main economic lifeblood' of the region.

Non-Aboriginal partners in the project include MacMillan Bloedel, Stone and Webster Canada, Chatham Forest Products and the Temple Inland Forest Products Corporation.

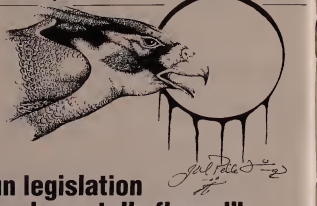
In announcing the deal, the Member of Parliament for Miramichi electoral district, Charles Hubbard, said that it was "especially gratifying to see the efforts of our two Miramichi Chiefs, Chief Augustine of Eel Ground and Chief Ward of Red Bank, being recognized here today."

Hubbard said the new initiative would "provide a source of wealth creation for the participating First Nations" and added that more than 125 jobs would be created "for area residents, both Aboriginal and non-Aboriginal."

Chief Roger Augustine, the Chairman of Eagle Board Trust, said the project was quite involved and would include not only purchasing and modernizing, but the overall operation as well.

Augustine said the the "growing popularity" of the strand board industry's product "to the construction market will only help to ensure a viable and long-term" economic project for the community.

Now that financing and client equity have been established, Aboriginal Business Canada, a venture administered by Industry Canada, will get involved. Their expertise lies in helping Aboriginal organizations and businesses learn how to participate in both the national and international economic marketplace.



Gun legislation "fundamentally flawed"

Ovide Mercredi, national chief of the Assembly of First Nations is angry at the federal government for not consulting with Natives on its gun control legislation. In a letter to Justice Minister Allan Rock, Mercredi said "Once again, your government has acted in a manner that shows complete disregard for the rights of the people I represent." Various First Nations have described the gun control legislation as a "flagrant infringement on Treaty and Aboriginal rights," Mercredi said. Firearms are used by Natives for hunting and trapping "and any legislation that interferes with those rights is unjustifiable interference," the AFN chief said. He said the legislation is "fundamentally flawed," in not recognizing the Natives' inherent right to self-government and the jurisdiction of the First Nations to make their laws on gun control and safety.

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Grace Pine: Saskatchewan Citizen of the Year

A Saskatchewan Native woman who has been active with the Canadian Catholic Organization for Development and Peace was praised in the House of Commons February 21. Liberal backbencher Morris Bodnar (Saskatoon-Dundurn) noted that Grace Pine was recently named 1994 Citizen of the Year in Saskatoon. Among her accomplishments in a "distinguished career" was her help in founding the Saskatoon chapter of Save the Children, he said. She has also been active in the Saskatoon Council for International Development and the Saskatoon Native Theatre. Bodnar said a colleague wrote of Pine: "She has been a role model for many who believe that we live in a global community and that we have a responsibility to those who have less than we do."

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Canada-NWT support French and Aboriginal languages

The governments of Canada and the Northwest Territories have signed a renewed Cooperation Agreement to support and strengthen French and Aboriginal languages in the Northwest Territories.

The Agreement will enable the Government of the Northwest Territories to continue to provide French language services and programs to its francophone community and to support initiatives that revitalize, maintain and enhance Aboriginal languages.

The *Official Languages Act* of the Northwest Territories recognized Chipewyan, Cree, Dogrib, English, French, Gwich'in, Inuktitut, (including Inuvialuktun and Inuinnaqtun) and Slavey (including North and South Slavey) as official languages with equal status and protection under the Act. The NWT is the only jurisdiction in Canada that recognizes Aboriginal languages as official languages.

The Canada-Northwest Territories Cooperation Agreement provides funding of $18 million for a variety of programs and services. These include delivery of territorial government services in all official languages, support to francophone community and cultural development projects and French and Aboriginal broadcasting, provision of health education services and promotional material in French and Aboriginal languages and translation and interpretation services for the Courts and the Legislative Assembly.

Apart from the Cooperation Agreement, the Department of Canadian Heritage, through its Parks Canada sector, will provide $2 million for initiatives which support Aboriginal culture.

The Parks Canada funding will support community-based initiatives in the N.W.T. which recognize the contributions of Aboriginal culture



to the Canadian identity. Projects include community management plans for developing new and existing national historic sites, the Aboriginal History Place Name Project, cultural knowledge documentation and oral history.

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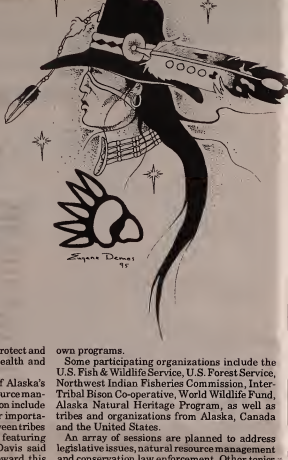
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"Managing our resources is important to Alaska Natives; our relationship to the land is sacred—it is in us, it is our blueprint." These words, by Carol Jorgensen, Vice President of the Native American Fish & Wildlife Society address the conference theme, "Native American Resource Management in the North: A Discovery of Choices, The Process for Change," to be held May 1 to 4, 1995, in Anchorage, Alaska.

The conference, held annually for the past 13 years, is for the first time being held in Alaska. "The enthusiasm here has been tremendous," said Jorgensen. "Our hope is that it will bring the "heartbeat of the earth back and unite Alaska, Canada, and the lower "48" to share with us as we come together during this conference."

The planning committee believes this conference will provide a vision for the future of Alaska Native management of natural resources. Michelle Davis, the Alaska Regional Co-ordinator said that in recent history, tribes in Alaska have been limited to an advisory role which many believe "does not work." She said tribes here want a stronger role in managing their resources, "we have the knowledge, skills and abilities to protect and enhance the resources vital to the health and well-being of our cultures."

The conference will feature some of Alaska's successful models of tribal natural resource management. In addition, areas of discussion include changes in regulations that govern fur importation into Europe, the relationships between tribes and environmental groups, as well as featuring models of successful partnerships. Davis said many Alaska Natives are looking toward this conference as an opportunity to see how other tribes manage their natural resources. She mentioned that Alaska does not have many tribally controlled programs, for reintroduction, habitat enhancement, game management or fishery management. Through the exchange of technical information with other tribes, Davis said Alaska tribes can begin the process of establishing their own programs.



Some participating organizations include the U.S. Fish & Wildlife Service, U.S. Forest Service, Northwest Indian Fisheries Commission, Inter-Tribal Bison Co-operative, World Wildlife Fund, Alaska Natural Heritage Program, as well as tribes and organizations from Alaska, Canada and the United States.

An array of sessions are planned to address legislative issues, natural resource management and conservation law enforcement. Other topics include education, co-management of Native lands, Canadian issues, and a tribal elders session. In keeping within the tradition of this gathering, a conservation law officers shoot competition, traditional feast and a hanquet/auction are also on the agenda.

For more information, contact Michelle Davis at the Alaska Region NAFWS (907) 563-5971.

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Transportation Co. named NWT Business of the Year

Northern Transportation Company Limited was awarded the 1994 Northwest Territories Business of the Year Award by the NWT Chamber of Commerce for the company's outstanding contribution to the communities and economy of the NWT over the last several years.

Northern Transportation Company Limited (NTCL) provides a lifeline through marine resupply from Hudson Bay to the Bering Strait. Operating 17 tugs and 134 barges the company services fifty communities in the NWT, Yukon and Alaska. During 1994, NTCL relocated its head office to Hay River, NWT and opened new offices in Rankin Inlet on Hudson Bay and Iqaluit on Baffin Island. Committed to its long term future in the territories, the company will open regional offices in Cambridge Bay and Inuvik and purchase two ocean going, ice class vessels this season.

David Connelly, a member of the Board of Directors and the Executive Committee of NTCL, accepted the award on behalf of the company in Iqaluit on Saturday, March 4. He expressed his gratitude and appreciation to the dedicated employees, the loyal customers and communities that NTCL serves and to the NWT Chamber of Commerce. "This award is particularly gratifying because of the high calibre of the other contenders," said Connelly.

Adding to his words of thanks Connelly explained, "NTCL is responsive to the changing times. Although government cutbacks hurt traditional businesses, they can provide new business opportunities. NTCL has responded with export, trans-shipment, environmental reclamation, cost cutting and quality initiatives."

Randy Mulder, President of the NWT Chamber of Commerce, congratulated NTCL saying, "The hundred percent Aboriginal owned company is a tax paying success story." Since being purchased by the Inuvialuit Development Corporation (IDC) of the Western Arctic and the Nunasi Corporation of Nunavut ten years ago, NTCL has contributed over $100 million in taxes, purchases and payroll into the economy of the NWT. In 1993 the company successfully launched an export business, displacing the traditional, Washington state based, supplier of petroleum products to the north coast of Alaska. By purchasing oil in the NWT and selling it to Alaskan coastal communities the company has generated $14 million of incremental exports from the NWT during the past two years.

NTCL is a major private sector employer in the NWT, employing 320 persons, and is the largest private sector employer of Aboriginal people in the NWT. The majority of the Board of Directors is Aboriginal and all but one are Northern residents.

NTCL's 1994 revenues are $32 million with assets of $36 million. Although shipping revenues have declined from $38 million since the reduction of oil and gas exploration in the Mackenzie Delta and Beaufort regions in the 1980s and the closing of the Dew Line resupply, NTCL has been able to remain economically viable despite reductions in revenues.

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HRDC and Woodland Cree sign three year deal

by John Copley

More than 30 Indian Reserves and communities in northern Saskatchewan are about to benefit under a new agreement signed recently by Woodland Cree Enterprises and Human Resources Development Canada (HRDC). Woodland Cree Enterprises, a Native-owned business venture run by three Indian Bands, will receive nearly six million dollars over a three year term. The *'One Agreement Model (OAM)'* contract has been designed, says Lac La Ronge Chief Harry Cook, "to bring culturally relevant training programs to our people."

Calling the new deal "a pilot" project, Cook said that Indian administration and justice initiatives were among the most important items on the contracts agenda. He cited examples of various forestry and trucking programs that have already been carried out in the area, and said that it had been proven that once the programs are in the hands of the stake holders, "good things have happened."

The Peter Ballantyne Cree Nation, along with the Lac La Ronge group and the Montreal Lake Cree Nation, make up the third party in the agreement. Peter Ballantyne Cree Nation Chief, Ron Michel, said that the group had "looked at some of the training initiatives from Canada Manpower, and they did not work." He added that previous programs introduced into the community by outside agencies has "a poor track record" and that all they succeeded in doing was to take "resources out of the area."

Unemployment in the 31 communities covered by the OAM agreement is currently hovering around the 70 per cent mark, and the Chief of the Federation of Saskatchewan Indian Nations, Blaine Favel says this could change.

"This agreement," he said, "provides the opportunity for Woodland Cree Enterprises to impact upon the economy. It is only the fourth of it's kind in the country."

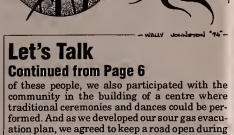
A.J. Felix, the regional rep for the Assembly of First Nations (AFN), said that now "the agreement has been signed—the work has just begun." He said that there was much to do and that among the priorities would be the establishment of funding necessary to create an administrative infrastructure. He said he feels that taking money *from programs to facilitate administration*, is not good enough. "That just means 25 per cent less will be available for training," he added.

He also said that it was time to put past differences aside, and time to get on with the new.

"It has been difficult to maintain a dignity under the dictations (we have faced) of the past. It fostered frustration and it fostered the building of jails. It is time for the pendulum to swing in a more positive direction."

The new programs offered under the OAM will be modelled after the HRDC format, but will take on a different slant. The concept is based on similar program initiatives that have taken place over the past several years, including that of the Pathways Project and the Aboriginal Employment and Training Strategies.

The benefits for the community will be immediate, said the chiefs during the signing, but the onus for success will be in the hands of the people.



Let's Talk

Continued from Page 6

of these people, we also participated with the community in the building of a centre where traditional ceremonies and dances could be performed. And as we developed our sour gas evacuation plan, we agreed to keep a road open during the winter as a potential evacuation route. Finally, we saw the settlement as an opportunity to provide local labour. Amoco and its contractors provided employment for many people through our operations and the construction of the centre. All of those people have proved to be outstanding workers.

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Was any of this revolutionary? Sadly, it wasn't. There is nothing here that we didn't actually begin doing years ago. However, our growing focus in this area reflects improved attitudes and a willingness to work harder to build human relationships. They suggest a better understanding of the importance of dialogue and communication in creating understanding among people. And they are making it easier for us to do business. We have made tremendous progress in a relatively short time period, taking a leadership role in our industry. And that's a role we intend to sustain.

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Nechako still dying; K2 flows must be reversed

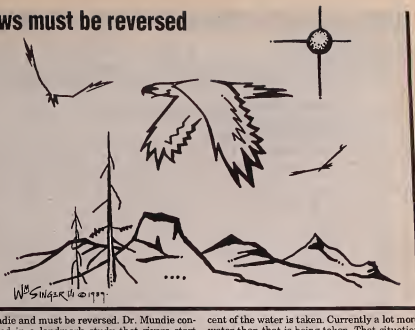
by Dana Wagg

While the scrapping of Kemano 2 by Premier Mike Harcourt is cause for celebration, the Nechako River is still reeling from the effects of Kemano 2, let alone the effects of Kemano 1. The Nechako's future remains in doubt. Its future depends on actions yet to be taken by B.C., Canada and Alcan.

If the Harcourt announcement is to be meaningful, then Fisheries Minister Brian Tobin will have to tear up the 1987 Kemano Settlement Agreement. And B.C. and Canada will have to pass legislation to ensure Alcan is rolled back to Kenamo 1 flows. And Alcan has to agree not to challenge the legislation. These issues must be addressed to ensure the Nechako is actually saved.

Kemano 1 allowed Alcan to take 34 percent of the water from the Upper Nechako. Alcan has been allowed to take 76 percent of the Upper Nechako since April 1, 1988, because of the Kemano Settlement Agreement. This is known as the short-term flows. Until Ottawa and B.C. agree on an approach to Kemano 2, Alcan is likely to continue to take 76 percent of the water from the Upper Nechako.

These flows have been rejected by Premier Harcourt and by federal scientists like Dr. Harold Mundie and must be reversed. Dr. Mundie concluded in a landmark study that rivers start running into problems when more than 30 percent of the water is taken. Currently a lot more water than that is being taken. That situation must be reversed.



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Tsuu T'ina First Nation loses respected Elder

It was with great sadness the Tsuu T'ina First Nation announced the passing of Councillor Bradford Littlelight on Sunday, February 19, 1995. Councillor Littlelight, a father, brother, son and friend to the citizens of the Tsuu T'ina Nation served his Nation with great devotion in a number of responsible roles and initiatives since 1977.

Councillor Bradford Littlelight, 49 years of age, is survived by his loving wife Frances, his daughter Shelley (Marvin) Smith, his sons Kevin and Leon. He is also survived by his four grandchildren. Councillor Littlelight was predeceased by his brother Fred Littlelight.

He was one of the first R.C.M.P. special constables in southern Alberta prior to his service to the Tsuu T'ina Nation. He was appointed to the founding board of directors of the Nation's Redwood Meadows in 1977. He served as the Tsuu T'ina director on the board of the Alberta Indian Agricultural Development Corporation for southern Alberta.

Councillor Littlelight was held in high esteem by all the citizens of the Tsuu T'ina Nation. "No concern was either too large or too small for him to assist a fellow citizen or to come to the aid of any community matter," said Chief Roy Whitney.

Councillor Littlelight served in the capacity of acting chief for the past two years representing the Nation during the absence of the chief. He actively participated in the development of the Tsuu T'ina Nation by his involvement with the Department of National Defense Board and land settlement; a member of the Tribal Inter-governmental Affairs Board, the Tsuu T'ina Economic Development Board, Tsuu T'ina Policing Committee, and the Moose Mountain Claims Committee. He was an active member of the Knights of Columbus.



During his 16 years as a Councillor, Mr. Littlelight was in the forefront of issues concerning Canada's First Nations. He was a successful rancher for many years on the Tsuu T'ina Nation. He had a lifelong interest in the sport of rodeo as a competitor, rodeo judge and official in a sport in which he became a respected supporter and organizer. He served on the Tsuu T'ina Nation's annual rodeo committee for the past decade.

Continued on Page 46

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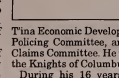
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An Interview with Metis Elder Walter Anderson...

by John Copley

Walter Anderson is a 62 year old Metis Elder who resides on the Fishing Lake Metis Settlement near Heinsburg, Alberta. Anderson was born on November 15, 1932 but didn't take up residence on the Settlement until 1969, when he says he thought "that because of my abilities and my willingness to work in order to meet my goals," that he could take advantage and make a life for himself on the small parcel of land that he was entitled to under the Metis Betterment Act, an agreement that was replaced in 1986 by the Metis Settlements Act.

But despite more than 20 years of "working with every resource that I know of" and lacking the finances to challenge "foolhardy and irresponsible decisions", Anderson says he's not about to give up.

"I know I can't make much of a difference, but if every person who is unhappy at what he sees speaks out—then I think change is inevitable," he said during a recent interview in Edmonton.

"I'm a jack-of-all-trades," starts Anderson, explaining what he did with the first 36 years of his life. "Much of what I did was labour work, but I was also involved in farming for quite a number of years."

Walter took up farming shortly after moving to the Fishing Lake community but says it took him "a full eight years before I knew my life was going nowhere fast." He puts the blame on the bottle and says it was the alcohol in his daily diet that kept him from becoming an achiever.

"That all changed in 1977," explains Anderson. "That was the year I quit drinking. It was a good year." And it wasn't long after he quit the booze, "less than a year actually," remembers Anderson, "that I took a good hard look around me—and I didn't like what I saw."

What Anderson saw was "absolutely no chance at all for our youth. Our hands were really tied back then," he explained, adding that "it seemed like you had to have a ministerial order for just about everything you did or wanted to do. The government, under the Metis Betterment Act, called all the shots and like now, they didn't call them right too often."

Anderson said he didn't like what he saw in his community.

"We never had a say in anything. We were never consulted about anything. Our bills were always paid for us. Any time our Settlement board went anywhere, the tab was looked after by government. No one had to think. No one had to have an original idea."

Anderson says he thinks that in some ways "the new Settlement Act isn't much different than the old one. It's my opinion," he added "that any program that the government sets up or has a hand in when it comes to dealing with Aboriginal people—is designed to fail. They have no intention of creating another political force to deal with—they like it better when our voices are only heard as small squeaks in the background."

In 1978, Anderson, determined that he was going to participate in the political process "to see if it was possible to create something better for the people", ran in the local elections—and won.

"The first time I ran for office, I won," he exclaimed. "I was also chosen by the other councillors to assume the responsibility as chair of the council."

But the job was tougher than imagined and Anderson says the pressure finally got to him and in 1980, he resigned.

"I resigned because of the tremendous overload of work and the lack of commitment and unity within the community at that time," he admitted, saying that the load was "just too heavy to bear." Money, especially the lack of it, also played a part in his decision to step down. "There was never any money," he said, "only expectations."

Anderson was re-elected in the latter part of 1981, but in "April of 1982, there was dispute within the Settlement Council and with the government process for Metis people" and he resigned again. After resigning in 1980, Anderson attended a meeting at the nearby Elizabeth Settlement. "Here," says Anderson, "I was nominated to take over the position as treasurer for the Federation of Metis Settlements." It was a job he held until 1990 when the Metis Settlement land agreement was signed.

"I stayed on until the summer of 1991," explains Anderson, saying that the transition to the new system "took a few months to implement."

Out of a job, and with little money socked away Anderson got back into local politics again in 1992. He explains

"As an 11 year employee, I had spent so much of my time doing what I could to help the people that I forgot to help myself. My farm was neglected because I was away much of the time and had very little chance to do my own work. Because of that, I ended up with nothing. I had to get back to work, not only to survive—but because so little had changed in the community, I felt my job wasn't yet over."

In 1993, the then Federation Commissioner, Dennis Surrendi, was contacted by concerned community members. But he never showed says Anderson.

"He put his visit off continually and never did come out to hear our concerns," sighed Anderson. "There were legitimate concerns about the way in which the Settlement was being run—and these concerns were not new. The problems saw four resignations come from within the administration structure.

"Four of us left office in 1993," said Anderson, who explained that "councillor Wayne Anderson, along with myself (head of the agriculture department at the time), finance manager Violet Rice and the administrator, Herb Lehr, all quit at once."

One of the reasons he quit, said Anderson, stemmed from what he calls a "poor decision by

Continued on Page 33

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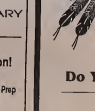
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Saluting Native Youth

Aboriginal Youth scholarships announced

Fifteen Aboriginal students from across Canada each received $1,000 toward their post-secondary education after being awarded Canada Trust "Partnership for Youth" Scholarships. The 1995 recipients were announced recently by the Foundation for the Advancement of Aboriginal Youth (FAAY) in partnership with Canada Trust.

"Through the FAAY post-secondary scholarship program, Canada Trust is striving to provide the means for today's young people to realize their full potential," says Dianne Smith-Sanderson, Vice-President of Advertising and Corporate Communications for Canada Trust. "As a country, we all stand to benefit from a well-educated work force."

The scholarship program is part of a three-year commitment to FAAY. Students may use the funds to pay for books, tuition or housing during the academic year.

FAAY was created by the Canadian Council for Aboriginal Business (CCAB) in 1993 as a resource-base to provide Aboriginal youth with guidance and financial help in reaching their educational goals.

FAAY is supported by foundations and private sector businesses like Canada Trust, who are committed to helping Aboriginal youth learn the necessary skills to become successful in their chosen careers.

"We are honoured by Canada Trust's commitment to the Aboriginal youth of today," says Patrick J. Lavelle, chairman of CCAB. "They have helped these scholarship recipients have a chance to play a future role in contributing to positive change in their Aboriginal communities and in Canadian society."

CCAB and Canada Trust congratulate the following students:

Kevin Charles Koe, Yellowknife, NWT, Donna Ward, Whitehorse, Yukon; Charmaine Seymour, Vancouver, B.C.; Desmond Johnnie, Prince George, B.C.; Alan Duffy, Saskatoon, SK; Sarain Lafond, Marcelin, SK; Tammy Gleich, Winnipeg, MB; Guy Delaurier, St. Rose Du Lac, MB; Melanie McKenzie, Lake Temagami, ON; Ducan Cree, Kanesatake, PQ; Lysane Cree, Kanesatake, PQ; Steeve Girard, Mistassini, PQ; Lana Marie Pratt, Montreal, PQ; Jennifer Ward, Newcastle, NB; and Tina Turnbull, Victoria, Nfld.



Canada Trust Scholarship winners attended luncheon to receive their awards. From left to right: Guy Delaurier, St. Rose Du Lac, MB; Tina Turnbull, Victoria, Nfld.; Tammy Gleich, Winnipeg, MB; Donna Ward, Yellowknife, Yukon; Sarain Lafond, Marcelin, SK.

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Manitoba Students win Author's Award

How Eagle Got His Good Eyes

Coauthored by the 5th Grade Students and illustrated by the 7th Grade Students of Oscar Blackburn School, South Indian Lake, MB
26 pages, full colour throughout
$4.40 paperback
Publication date: March 4, 1995.

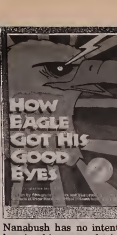
Fifteen students from Grades 5 and 7 at Oscar Blackburn School in South Indian lake, Manitoba (north of Thompson) have received the 1994 Kids Are Authors Award. Their book project, *How Eagle Got His Good Eyes*, was chosen from among 125 school entries from across Canada. Great Owl/Trumpet Book Fairs, a publisher and distributor of children's books, is the proud sponsor of this nationally recognized competition for books written by children for children.

The Kids Are Authors competition is an annual picture-book-writing contest open to all elementary school students whose school has held a book fair with Great Owl/Trumpet. The competition began in North America in 1986 to encourage literacy, writing, and co-operative learning skills.

The fifteen winning authors from Oscar Blackburn School wrote and illustrated their book under the supervision of their teachers, Launa Ruttle and Jerome Greencorn. At the awards ceremony the co-authors and their teachers were honoured with a commemorative plaque and a $1,000 cheque for their school. In addition, each winning student and each teacher received a finished copy of their book, individually framed certificates, and t-shirts, printed with the title of their book and proclaiming them published authors.

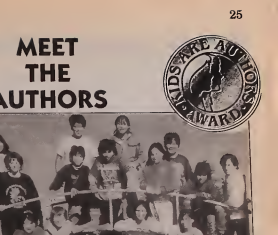
South Indian Lake is a small northern Manitoba community. Its name in Cree is O-Pee-Pun-Na-Pwee-Winihk, which means "winter camp." There are approximately one thousand inhabitants of whom 90 percent are of Cree heritage. Some believe that, at one time, there were two bands in the area who would meet throughout the year at a branch of the river. When winter came, one group travelled to what is now Nelson House and the other to South Indian Lake. In the late nineteenth century, this winter camp was established as a permanent settlement during the height of the fur trade.

In *How Eagle Got His Good Eyes* the students have drawn on a number of Native Canadian myths for the characters in their story. It features the powerful but blind Eagle and the trickster Nanabush. In order to obtain the bird's feathers for a headdress, Nanabush vows to give the Eagle his eyes. But



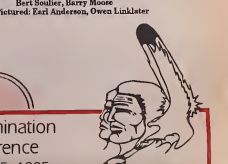
Nanabush has no intention of keeping his vow and tricks the Eagle into giving him the feathers. The Great Spirit Manitou avenges this wrong by giving the Eagle his incredible eyesight and the opportunity to punish Nanabush. This winning entry, published by Willowisp Press, will be distributed by Great Owl Book Fairs in Canada and School Book Fairs in the United States. The story line for *How Eagle Got His Good Eyes* appears in both English and Cree.

MEET THE AUTHORS



Front row, left to right: Jennifer Wood, Lambert Anderson, Andy Spence, Dorothy Dysart, Vanessa Tait.
Middle row, left to right: teacher Launa Ruttle, Stewart Spence, Curtis Dysart, Beatrice Linklater, Sidney Soulier, teacher Jerome Greencorn
Back row, left to right: Rosalyn McLeod, Jared Anderson, Bert Soulier, Barry Moose
Not Pictured: Earl Anderson, Owen Linklater

EFFECTIVE STRATEGIES



Native Children: Empowerment/Self-Determination
9th International Native Education Conference
Sheraton Winnipeg, Winnipeg, Manitoba, May 4 & 5, 1995

WORKSHOPS

PRE-CONFERENCE WORKSHOPS ▪ SHERATON WINNIPEG ▪ MAY 3, 1995

A. Respecting Our Strengths: Strategies by First Nations Education Authorities
Dr. Per de Paola — O'Chiese Education

B. Quality Management: How Local Boards Can Become Lead Managers
Don Shindle — Northern Lights School Division

C. Management Skills for School Board Members
Leo Jacobs — Canadian Institute for Native Training and Development

D. Building A Vision: Community Involvement in the Planning & Design for First Nations Schools
Vivian Manasc — FSC Groves Hodgson Manasc Architects Ltd.

E. Staff (Teacher) Evaluation or Teacher Performance Appraisal
Harold Mahabee — Brocse Tribal Council

F. Learned Helplessness
Dr. James Chalmers & Dr. Margaret Pych — University of Arizona

G. A Round Table Discussion for Directors of Education
Robert Hallett — Lac La Ronge First Nation

H. First Nations Historical World View
Judy Beaf — Saskatchewan Indian Cultural Centre

CONFERENCE WORKSHOPS ▪ SHERATON WINNIPEG ▪ MAY 4 & 5, 1995

1. Effective Administration of First Nations Schools
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2. Native Studies Curriculum
ANN ACCO ▪ Canadian Institute for Native Training & Development
3. Moving Towards Self-Discipline
DON SHINDLE ▪ Northern Lights School Board
4. Integrating Indian/Metis Content and Perspectives in the Curriculum: The Saskatchewan Experience
GLORIA HEMMAINN & MARION COCKELL
▪ Indian & Metis Education Unit, SK Education
5. Managing Problem Behaviours in the Classroom
DR. JOHN LABRIERE ▪ University of Arizona
6. Advanced Leadership and Management Skills
LEO JACOBS ▪ Canadian Institute for Native Training & Development
7. Learning Styles: Making Student Styles Work for You
DR. PIER DE PAOLA ▪ O'Chiese Education
8. Kahnawake Schools' Diabetes Prevention Project
ALEX MCCOMBER ▪ Kahnawake Mohawk Nation
9. Fetal Alcohol Syndrome/Effects: Identification, Understanding and Developing Strategies
MARIANNE E. RENNICK
[Note: These workshops are 5-6 hours long. Most are repeated on Friday]
For Additional Information: Dr. Ron Phillips, R.S. Phillips & Associates Consultants in Native Education, 517 Bower Blvd., Winnipeg, MB R3P 0L7
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11. Raising Classroom Discipline
DAVID PAUL ▪ Brandon University
12. Teachers Helping Teachers
DR. MARGARET PYCH & DR. JAMES CHALFANT ▪ University of Arizona
13. Creative Anger Skills for Children
VIC LINKLATER & ELLEN MSLLANNON ▪ Winnipeg School Division #1

15. Incorporating First Nations Content into the Core Curriculum
JUDY BEAR ▪ Saskatchewan Indian Cultural Centre
16. Healthy Families - Healthy Foundations
DR. FRANKLIN R. FIELLAND, C.E.O. ▪ Ft. Defiance Indian Health Service
17. Math Activities in Sports Excitement
GAY SUE ▪ Concordia University
18. The Sharing Circle: Ancient Medicine for a Troubled World
ART SINCLAIR ▪ Aboriginal Consulting Services

THURSDAY ONLY (#19 – #23)

19. Breaking the Cycle of Residential School Experience
CLAYTON SANDY ▪ Winnipeg
20. Developing Local Natives Studies Program
GERRY DESMOME ▪ Peepeekisis Piniakanow School
21. Middle Years Science: From Low to High Tech
KEITH MURPHY ▪ St. Mary's Academy
22. Learner Paced Schooling System
PAUL MACPHAIL & LIZ GRAY ▪ Ft. Alexander
23. What is Year Round Education?
LORNE KEEPER & ROB FISHER ▪ Nelson House

FRIDAY ONLY (#24 – #28)

24. AIDS
ALBERT MCLEOD ▪ Manitoba Aboriginal Aids Task Force
25. Using a Sensory Integrative Approach in Working with the F.A.S./F.A.E. Child in the Classroom
DOROTHY SEVERN & ANN LEDDER ▪ Edmonton Centre for Children
26. Putting Aboriginal Content Into the Course
CINDY MELVIN ▪ Brandon School Division
27. Nanabush, Curriculum and Self-Esteem
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Treaty 6 students visit South America

by John Copley

The Confederacy of Treaty Six First Nations recently held a Mapuche cultural exchange fund raising gala that was designed to secure the funding necessary to send nearly a dozen students and their chaperones to Chile.

"Nearly $8,000 was raised," explained Treaty Six Policy Advisor, Wallace Manyfingers, who also said that "one-third of the money needed for the trip came from the pockets of those who (are) going."

Well known Metis actress and entertainer, Tantoo Cardinal participated in the event, as did the local group of Oti and Crystal Raven.

The leaders of the Treaty 6 Confederacy are well known for acting on their own initiatives and for developing their own programs. And like most of their projects, the fund raiser turned out to be a success.

"We raised the extra money we needed to complete our journey," smiled Manyfingers, anticipating the venture. He went on to say that the "entire initiative would not have been possible without the continued support of the many local community businesses and industries that helped us to meet our financial goals."



As this article goes to press, the Treaty 6 travellers are on an aeroplane bound for the host country's capital city of Santiago. During their two week stay, the group will meet with various of their Chilean counterparts where they will compare notes and speak about "issues that concern Aboriginal people everywhere," explained Manyfingers who said that others attending the cultural exchange "will include Sam Bull and Ed Burnstick as well as about ten of our local students."

The celebrity dinner that was held as part of the fund raiser is not the only function currently being offered by the Treaty 6 Confederacy. They are also offering "a limited amount (2,500 printed) of tickets on a brand new 1995 Pontiac Sunbird," said Manyfingers, explaining that the "tickets are $30 each or you can get 3 for $70." He says that though tickets are "moving slowly" the draw will be held soon after the group returns home.

The group's South American agenda includes a special meeting with Aboriginals from Guatemala. Manyfingers said that their system of Native government is "much like ours in that they have local, regional and national bodies that represent" them.

While visiting Chile, the touring party will take part in a special Mapuche religious ceremony known as Gijatun—an event that Manyfingers says "many of us have never see before."

The travellers will visit "at least eight different communities" during their two week venture, and will speak to "various groups about the initiatives and goals, successes and failures" and problems encountered in everyday living. They will compare notes and later this summer, an equal amount of Chilean students will make a trip to Alberta where they will be guests at a variety of events currently being lined up by the Treaty 6 First Nations staff.

Fisheries in jeopardy

Continued from Page 8

mental effect Kemano 2 has had on the salmon stock by referring to a study done by the University of British Columbia and the DFO on the "so-called missing fish of 1994."

"The number they put on en-route mortality, fish that died because of the high water temperature, was 456,000. Those were fish heading up the Nechako and the water was too warm because of Kemano.

"The water in the Fraser river was warmer by three degrees but the Nechakowas warmer by another three degrees again. It kills the fish when the water is too warm. Salmon aren't designed to thrive in warm water and when they get into warm water it creates problems and they start to die off.

"I think (the government) looks at the impacts and understands them but I don't think fisheries is a prime concern for the government. They look at hydroelectric power as a renewable resource and something they don't have to manage once they set it up. They can sell hydroelectric power or divert rivers and they can make all kinds of money. It all goes to the government and not its citizens or Native people."

Malloway goes back into Canadian history to show how the assumptions of non-Native fishermen have led to disaster. "When Europeans first showed up on the Grand Banks they went on about how it was an infinite resource and could never be harmed and they said the same thing about the Fraser River. In 1867 they were writing about the Fraser River and how much fish there was here and they could never put a dent it, but at the same time they were trying to control the Indians, and they were almost the only commercial fishermen at that time."

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OFFICE OF NATIVE STUDENT SERVICES

Native Student Services at the University of Alberta specializes in providing culturally appropriate support services to Aboriginal students, including the administration of the Transition Year Program.

University of Alberta Edmonton

TRANSITION YEAR PROGRAM (TYP)

The Transition Year program is a university credit access program for students of Aboriginal ancestry. The objective is to prepare Aboriginal students for admission into one of the eight faculties with complete transfer of all credits earned while in the access program.

Applications are now being accepted for the following 8 access programs: Arts, Agriculture/Forestry/Home Economics, Business, Education, Engineering, Native Studies, Nursing and Science.

Minimum Admission Requirements
1) Aboriginal Ancestry
2) Minimum age of 18
3) A mark of at least 50% in all required high school subjects
4) A minimum overall average of 60%

NB: Each Access Program has its own specific admission requirements, course requirements and performance requirements.

Application Deadline: MAY 1, 1995

OTHER SUPPORT SERVICES OFFERED BY NATIVE STUDENT SERVICES INCLUDE

- *individual pre-admission counselling to prospective students.*
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- *referrals to additional services on and/or off campus.*
- *advocacy for Aboriginal students including admission advocacy.*
- *social and cultural activities in co-operation with the Aboriginal Student Council.*
- *community liaison activities and recruitment particularly through the Student Ambassador Program.*
- *co-ordination of tutorials and/or study skills.*
- *providing information about the U of A including Aboriginal specific programs on campus.*
- *scholarships and bursaries (a funding directory is available).*
- *information on employment opportunities and career counselling.*

For further information, please contact:
Co-ordinator, Transition Year Program,
Office of Native Student Services
124 Athabasca Hall, University of Alberta
Edmonton, AB T6G 2E8

Tel: (403) 492-5677
Fax: (403) 492-1674

APPLY NOW!!

Are You Native? Have You Ever Thought of Becoming a Nurse?

The National Native Access Program to Nursing, (NNAPN) is an annual, nine–week spring program that assists students of Native ancestry to gain entrance to university or college Nursing programs across Canada. *This year the NNAPN begins May 1 and ends June 30.* Potential students should apply now, by contacting:

The Co-ordinator, NNAPN, College of Nursing
University of Saskatchewan, Saskatoon, SK S7N 0W0

Phone : 1-800-463-3345 (306) 966-6224

Native Education

National Native Access Program to Nursing

This spring, the College of Nursing, University of Saskatchewan, and the Saskatchewan Indian Federated College, University of Regina , will again offer the National Native Access Program to Nursing (NNAPN). NNAPN is a pre-nursing orientation program designed to help Native students gain admission to university (degree) nursing schools. It prepares students for the academic demands of university or college and provides them with experience in the practice of nursing. It assists both nursing schools and the students to decide whether baccalaureate nursing is a reasonable career goal at this time. The nine-week program usually begins in early May. This timing permits students to take prerequisite or complementary summer courses at a university or community college, and thus to receive uninterrupted financial assistance.

The 9-week Spring Program

Students come to Saskatoon to attend NNAPN from across Canada.

For nine weeks, they live in Saskatoon and attend classes which are similar to a first year nursing program. Students learn to balance the work required (reading, studying, doing assignments and papers, attending class) and living (arranging baby-sitters if student has children, cooking, cleaning, watching television, and attending social activities.)

Classes that are taken include: Nursing (including practice with senior citizens and patients in the hospital), Natural Science (Anatomy, Chemistry, Physiology), and Social Science (Psychology, Sociology, Native Studies). In the Nursing class, students take Cardiopulmonary Resuscitation (C.P.R.) and receive their certificate. This is often required for entry into Nursing programs.

Besides the three subjects (Nursing, Natural Science and Social Science), several Aboriginal speakers share information with students about their experiences, and special programs in which they are involved. Traditional health and healing is also discussed. Students are encouraged to find out about local practices before attending the spring program, so they can share information with fellow classmates.

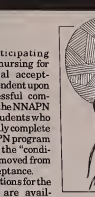
Students are given grades in the three subjects, and two evaluation sessions are held—midterm and final. If they are unable to succeed in the nine weeks, they will probably have a very difficult time in a Nursing program. This is a chance for students to test themselves, their academic ability, their ability to plan and organize, and their ability to commit to a goal.

There are also opportunities for personal growth and healing. Various events are planned for students who are interested—a pipe ceremony, sweat lodges, personal counselling, access to Elders, and healing circles. They will also learn how to establish their own support network.

NNAPN was established to provide greater opportunity for students of Native ancestry to gain access to university nursing programs in Canada. It is believed that an increased number of Native nurses prepared at the baccalaureate level will contribute significantly to improved health care for Native people. The program is administered by the College of Nursing, in cooperation with the Saskatchewan Indian Federated College. An advisory board composed of university representatives, nursing organizations and Native educational institutions provides direction for the program. The Indian and Inuit Nurses of Canada and the Saskatchewan Indian Federated College have had a significant impact on the program.

Admission is open to all students of Native ancestry, status or non-status Indian, Metis, Inuit and Inuit. Students apply simultaneously to a participating school of nursing for conditional acceptance, dependent upon the successful completion of the NNAPN course. Students who successfully complete the NNAPN program will have the "conditional" removed from their acceptance.

Applications for the program are available by writing to the National Native Access Program to Nursing, College of Nursing, A102 Health Sciences Building, University of Saskatchewan, Saskatoon, Saskatchewan S7N 0W0. The application form includes requests for references and a brief autobiography. For information telephone free of charge, 1-800-463-3345, or locally (306) 966-6224, fax (306) 966-6703.



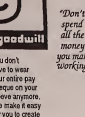
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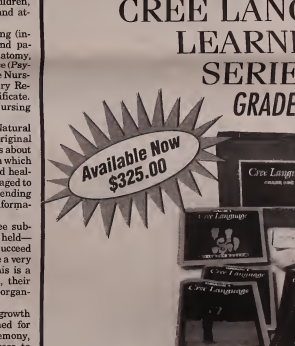
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Job market experience available for Native youth

Aboriginal youth will get private-sector job experience through a partnership between Human Resources Development Canada and the Canadian Council for Aboriginal Business (CCAB).

Under the Aboriginal Business Internship Program, 150 Aboriginal youth between the ages of 18 and 24 years will be placed in private sector positions with a wide range of corporate hosts. Thirty of these interns will be identified by the Saskatoon Tribal Council to ensure the initiative is responsive to the specific training needs of Aboriginal communities.

"I am delighted with the federal government's support and investment in Aboriginal youth. I am particularly pleased with the partnership we've brokered with the Saskatoon Tribal Council and Tribal Chief Joe Quewezance. I want to see this spirit of partnership extended by actively working with the private sector to match Aboriginal interns with quality placements," said George E. Lafond, President of CCAB.

As well as placing interns in the private sector, the CCAB initiative will provide incentives for Aboriginal students to complete their education and aid in reducing dropout rates. The placements are designed to expose Aboriginal students to new work environments, and a range of practical skills so the Aboriginal community can fully participate in the private sector economy. CCAB hopes to encourage Aboriginal youth to both explore the full range of private sector career options and to acquire new skills which can be brought back to Aboriginal businesses and communities.

"Aboriginal young people have tremendous ability. Combine that ability with education and job experience and you have young people who can take control of their careers and their lives," stated Secretary of State Ethel Blondin-Andrew while announcing the initiative at a recent Bank of Montreal Bursary dinner.

"Government cannot assume sole responsibility for inspiring youth and helping them get job skills. Business has a role to play as well. And the CCAB has shown that it wants to be a partner in helping Aboriginal youth build their future."

Human Resources Development Canada will provide $1.4 million to the CCAB through the federal Youth Internship Program. The program targets the 60 percent of high school graduates who do not pursue further education or training and creates pathways to help them make the change from school to work.

"Aboriginal youth need to see a future with real career opportunities. That will not happen unless we take the lead in partnerships with government, business and the Aboriginal community. CCAB is going to provide this leadership and strive for the best results for our young people," said Lafond.

The Council has placed more than 500 Aboriginal interns in corporate training positions in the past eight years. Last year alone, over 400 Aboriginal youth sought the assistance of the CCAB in finding positions in the private sector. CCAB is a non-profit, national organization that brings Aboriginal and non-Aboriginal business people together through business education, training and employment opportunities.



Ethel Blondin-Andrew, Secretary of State, Training & Youth announced CCAB's new Aboriginal Business Internship Program at the Bank of Montreal Bursary Awards Dinner. She is shown above centre with award winner Treva Thomas (left) and her brother Jason Thomas. Bank of Montreal awarded a total of 30 Aboriginal students with bursaries contributing $15,000 to the (FAAY) Bursary Program.



CCAB will place 150 interns in jobs across Canada in the next 15 months. CCAB Above: Placement Co-ordinator Jonathan Plante and intern Ginette Cormier

Education and YOU

SIAST is dedicated to an Education Equity Program designed to assist Aboriginal students, students with disabilities, female students and students of visible minorities in gaining equal access to education. A percentage of the seats in each program are reserved for Aboriginal students who meet the entrance requirements. As well, an Aboriginal Counselling Centre provides students with culturally sensitive counselling and support services to assist students in successfully achieving their goals. Cultural awareness workshops and information are provided to staff and faculty.

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Edmonton Catholic School System

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• Ben Calf Robe
Native Education Centre
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Edmonton
Alberta

LEGEND

Wihtiko's Heartbeat is provided by the Lac La Ronge Band, Curriculum Resource Unit who are dedicated to providing quality educational resources to all the people of the First Nations.

Wihtiko's Heartbeat

Collected and illustrated by: James Ratt
Told by: Mary McKenzie

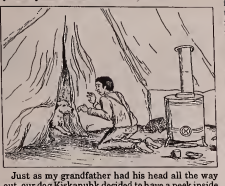
Some years ago, when people used to believe in the Wihtiko, we had quite a scare after we returned from a hunting trip. We had run into some bad weather and spent most of the day under a pine tree. Because we were unable to start a fire, we decided to head back.



After we returned to camp and had turned our canoe over on dry ground, my grandfather came from his tent to see if we had got anything on our hunting trip. We told him what had happened and he told us to come over to his tent to warm up.

We had some tea and dried off. Then my grandfather told us that he had been hearing a sound all day as if someone was chopping down a tree. He thought it might be the heartbeat of a Wihtiko and we had better be prepared for the night in case it should be heading towards our camp.

I decided that I should get our Bible out and read a few chapters. That night my grandfather, my nephew and I stayed up late to see what would happen. I was sitting beside a little wood heater and my nephew sat on the other side. My grandfather was sitting by the doorway of the tent. He took a peek outside because the chopping sound became louder as the wind blew harder.



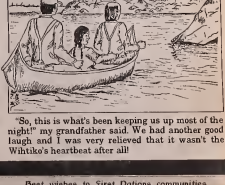
Just as my grandfather had his head all the way out, our dog Kiskanahk decided to have a peek inside the tent. These two startled each other so much that they jumped away from the doorway at the same time! This gave us all a laugh before we resumed our watch.



I became more frightened after thinking about how fast my grandfather had pulled his head away from the doorway. I was afraid to even walk outside for a few minutes, so I got out the Bible again and read a few more chapters.

My nephew said he was staying awake all night and I tried to stay awake with him. However, I fell asleep sometime during the night and woke up with a burnt forehead because we had kept the stove going to keep warm.

In the morning the chopping sound was not as loud as the night before. We decided to go for a ride in the canoe and check out the sound. As we drew closer to the noise, we saw a large crack in a rock by the shoreline where the waves were slapping in and out.



"So, this is what's been keeping us up most of the night!" my grandfather said. We had another good laugh and I was very relieved that it wasn't the Wihtiko's heartbeat after all!

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PACKAGE II

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PACKAGE III

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Best wishes to First Nations communities for a joyful Spring season

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The Healing Journey

Artist combats high suicide rate

by John Copley

The suicide rate among Native people is four times the national average—and even higher when it comes to suicide by youth between the ages of 15 to 22 years. A suicide help line has been the focus of several Aboriginal groups over the past couple of years, but now someone is doing something about it.

Bert Dion-Atkinson, also known by his spiritual name, Singing Wolf, is a 39 year old Cree artist who makes his home in Ottawa, Ontario. He is one of the founding members of the *Beads of Hope Foundation*, an organization dedicated to forming a cross-Canada help line, which will be designed to aid in the prevention of Native suicides. In a combined effort that is intended to bring both awareness and finances to the program, Dion-Atkinson has begun a cross-Canada trek that he hopes will "help to raise the one million dollars necessary to set up the toll-free crisis telephone line" that he hopes "will help stop the suicide epidemic among the nation's Native youth."

The 4,780 kilometre one-man marathon began in Victoria, on November 28, when Dion-Atkinson made his start in a walk that took him to Nanaimo. He took the Christmas holiday off, but on January 30 he was on the road again. By the time a *Beads of Hope Benefit Concert* got underway in Alberta's capital (Feb. 18) Dion-Atkinson was passing through Hope as he made his way to the Rockies. The journey will come to an end sometime late this fall when he reaches St. John's, Newfoundland.

"We're hoping that people will continue to support us," said Dion-Atkinson in a recent interview, "as we walk the nation. So far the support has been tremendous."

Travelling with Dion-Atkinson is long time friend, Renee Bustard, a member of the Mohawk Nation, who is acting as both walk co-ordinator and campaign manager. In addition to carrying food, clothing and other road necessities, Bustard's Nissan acts as their home-away-from-home while the trip is underway.

"It's going to take more than money," said Bustard, acknowledging that public interest in the project is paramount to success. "It's going to take the commitment of the people to ensure the total success of the program."

The phone lines, once in place, will be headquartered in Ottawa and will offer nation-wide callers the opportunity to speak with volunteer counsellors and Elders, specially trained in suicide prevention.

"This walk," says Bustard, "is being organized in order to establish the trust we will need with the Aboriginal youth if they are going to take advantage of the 1-800 line we will have in place. It is very important to have the trust—only then will the youth call for help. And I think they will call" she added, "because *right* now they have no one else to talk to."

Contributions to the *Beads of Hope Foundation* can be made at any Royal Bank location in Canada or the U.S.A.



Renee Bustard at

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Spring, a time for renewal...
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Friendship centre trains Native foster families

POOKAIKSI OOTSII DOYIS, Children's Tipi

Program mandate has been extended to include the recruitment, training, and assessment of 25 Native foster families (long-term caregivers) in the Calgary Region.

In a press statement the Calgary Native Friendship Society states that "historically, the delivery of Child Welfare Services, including Foster Care, to Native people has been imposed by a "dominant" society system that paid little attention to the needs of Native people as defined by them. In the past few years many people have discovered, or rediscovered, that senior governments and business cannot solve many of our problems. Moreover, it is becoming apparent that it is most appropriate to maximize individual and group/organization potential for self-reliance and self-determination."

Across the First Nations, more and more communities are asking not what can the federal and/or provincial governments do for us but, "What can we do for ourselves?"

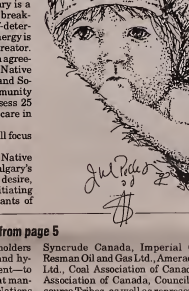
Among the Native community in Calgary is a critical mass of expertise. Enthusiasm is breaking many barriers to self-reliance and self-determination. And the Circle is growing. Its energy is pulsating and bring our return to the Creator.

A consequence of this enthusiasm was an agreement entered into between the Calgary Native Friendship Society and Alberta Family and Social Services, wherein the Native community was empowered to recruit, train and assess 25 Native families for the purpose of foster care in the Calgary Region.

The goals in promoting this program will focus on the following concepts:

- With input, ownership and control of Native Child Welfare Services (i.e. foster care), Calgary's Native community will, of necessity and desire, be more pro-active in originating and initiating action that will meet the needs and wants of Native children and their families.
- Enabling/empowering Calgary's Native community members and local resources to advance Native Child Protective Services will promote Native community self-education, self-management, self-reliance, self-determination, self-organization and self-actualization which, after the process, will be less expensive than provincial dependence (in spirit as well as money).
- Not only will individual problems be solved, but the conditions that promote the need for Child Protective Services will more readily be identified and removed thereby preventing future problems.
- By providing these learning experiences for Native residents, there will develop a stronger foundation for further problem-solving and actualization of resource potential in the delivery of Native Child Protective Services.

As a result of this Agreement the expected impact on Calgary's Native community will be immediate and long-term. For further information contact Doug Dokis at (403) 777-2263 or 777-2266.



Landmark forum Continued from page 5

The forum is an attempt to bring stakeholders together—oil and gas, forestry, mining and hydro development—in an open environment—to discuss the issues of resource development management. Decision-makers from First Nations involved in resource development will meet directly with industry decision-makers... a Chief to Chief gathering.

Definitive statements will be presented on the themes of "sacred land" and "traditional land" by a national group of Native elders.

The format of the conference and its content have been developed by a program advisory council representing all of the stakeholders chaired by R. Robert (Bob) Blair (chairman emeritus of NOVA Corporation). Represented are: Ontario Hydro, Shell Canada Limited, C.I.B.C., Daishowa-Marubeni International Ltd., Syncrude Canada, Imperial Oil Resources, Reaman Oil and Gas Ltd., Amerada Hess Canada Ltd., Coal Association of Canada, The Mining Association of Canada, Council of Energy Resource Tribes, as well as representatives of First Nations in Treaties 6, 7, and 8; the Athabasca Native Development Corp., The Arctic Institute of North America, TransAlta Utilities, Canadian Arctic Resources Committee, Amoco Canada Petroleum Company, NOVA Corporation, and the World Tourism Centre (U of C).

The advisory council is most interested in involving all of the stakeholders engaged in resource development and management. For more information about this landmark national conference contact Edmund Oliverio, Conference Manager, telephone (403) 228-9388, or fax (403) 229-3598.

May the Great Spirit guide our footsteps this Easter in the path of peace and wisdom from

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Catholic bishops promote Native issues

The Catholic bishops of Canada have released a 62-page booklet to build support on Native issues "through greater understanding of the Aboriginal community in Canada and in the Catholic Church."

The booklet is part of the commitment the church leaders made to the Royal Commission on Aboriginal People, which is expected to hand down its report later this year.

"We hope the booklet will be a real contribution to a better understanding of the very difficult position that the Native people are in," said Vancouver's Archbishop Adam Exner, in an interview March 2.

The booklet includes workshops and the text of the bishops' brief to the commission in 1993, called *Let Justice Flow Like a Mighty River*.

In it, the bishops said they wanted to "chart a new course" with Canada's Aboriginal people. "Within the Catholic community, we are committed to educating our people at the most foundational level."

The brief also said the bishops "are committed to creating the possibilities for non-Native Christians to understand the wisdom, the strength and the contribution of the Aboriginal peoples of this land."

Exner, who was part of the bishops' delegation when it presented its brief, said he expects the booklet "will prove to be an invaluable resource for healing and education within the Catholic community."

The bishops are hoping the workshops will be used in high schools, parish groups and wherever Catholics meet, said Exner. "The workshops will have achieved their goal if they help Catholics grow to more fully appreciate the rich gifts of their Native brothers and sisters, but also the problems Aboriginal people have faced and are facing today."

The workshops in the booklet—which was one year in the making—deal with such issues as Native culture and spirituality, self-determination and land claims, and residential schools.

The bishops said they hoped the workshops would also "challenge attitudes and prepare people to critically review the report" of the commission when it is handed down.

In the foreword to the booklet, the bishops state: "For us as Christians, to struggle together with Aboriginal peoples is to affirm our belief in the vastness of the Spirit of God."

Exner said the ultimate aim of the bishops' efforts "is to be helpful to the Native people of Canada to find their rightful and just place within our society." He added, "They're a long way from having attained that goal."

Copies of the booklet, which sells for $3.95, are available from the Publications Service of the Canadian Conference of Catholic Bishops, in Ottawa.

Native Awareness Week at the University of Alberta

by Ennis Morris

A Native Scholar's Conference will be among the highlights offered during Native Awareness Week, which takes place at the University of Alberta from March 12 to 19.

The Aboriginal Student Council has extended an invitation to anyone who would like to participate in or be a part of the week long event. The theme, *Four Directions, Four Peoples, For Unity, Forever*, is designed to create awareness about the many aboriginal issues in the community and also to promote a better understanding and a unified force among the four different peoples in Canada's society.

University of Alberta professor Peggy Wilson, the Cree language instructor at the facility, said the timing of the conference is just right.

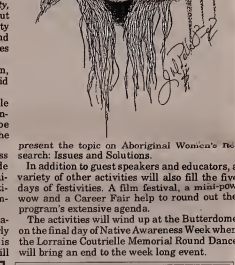
"There are currently only 15 Aboriginal people with Ph.D's in Canada. It is time for both mainstream scholars and indigenous people to be exposed to successful indigenous scholars," she said in a recent statement to press.

Presenters and speakers will come from across Canada and the United States and will include scholars from both Harvard and Stanford Universities as well as from other educational institutions in Washington, Alberta, British Columbia, Alaska and Manitoba.

Metis professor Dr. Howard Adams, the initiator of the Red Power movement during the early 1960's, is included on the speakers list as is Wisconsin's Dr. Beatrice Medicine, who will present the topic on Aboriginal Women's Research: Issues and Solutions.

In addition to guest speakers and educators, a variety of other activities will also fill the five days of festivities. A film festival, a mini-pow wow and a Career Fair help to round out the program's extensive agenda.

The activities will wind up at the Butterdome on the final day of Native Awareness Week when the Lorraine Coutrielle Memorial Round Dance will bring an end to the week long event.





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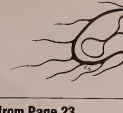
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Each day begins with a sweetgrass ceremony by a Native counsellor. Group sessions begin at 10:00 a.m., lunch is served at 12:00 noon and back to group sessions at 1:45 p.m. Recreation consists of volleyball, card games, cribbage and pool tournaments. The centre is maintained by meticulous cleaners and staffing is superb with a night counsellor on until midnight.

The Rehabilitation Centre is located in a rural setting near Moose Lake, which is particularly beautiful in the summer.

Executive Director Hazel Wheeler says that all Native and non-Native people are welcome. Phone (403) 826-3328 for more information.

Walter Anderson Continued from Page 23

our council that allowed the misuse of grazing lands" on the Settlement, thereby "creating unfair practices" that were seen by many "as poor decisions and favouritism to friends."

Anderson says that little has changed over the past 20 or so years, but "that any changes that have happened have had little effect on improving the situation of the people." He says that the "rules have changed somewhat, but in the final analysis there is still nothing to show for our many years of effort."

But he doesn't put the entire blame on council. "It's the government," said Anderson bitterly. "They are the ones really at fault. Mind you, the blame can also be put on our shoulders, as members. But they (government) never did their part to train the people so that they could operate in an effective manner. At one time, we could never voice an opinion that would be taken seriously. We could make no decisions. Then, all of a sudden, all the decisions were left to us. But we were uneducated and unprepared."

Anderson says that had a "better system been implemented in the beginning, we would not be facing the situation we are in today." He says that government should have set up boards and "provided administrative training for our people. Instead they stopped back and set goals for us to achieve—goals that were difficult to meet with the education and training we had."

Even when things do get on track, said Anderson, "someone in government will change the mandate or add some new revisions—anything to keep the goal from being met. They are always updating or changing things—you can never get ahead. Just when you think there is a light at the end of the tunnel, government will step in and change the rules a little." This, he said "is the most frustrating thing of all. They keep asking us to do more—they keep adding things on our list, but they want these extras all done on the same budget that was developed before any additions" cropped up.

The Metis Elder said that things are "really not much better now than they ever were" and that "if our people do not receive the proper education and related business training, they never will be better."

"Right now our council knows the key words and phrases that it takes to keep the people at bay—they even have some idea of what they want to do—they just don't know how to go about doing it."

And Anderson says he thinks fear is the biggest reason why nothing gets done at the local level. Fear of losing a job.

"Intimidation," says Anderson, "is the reason people are afraid to speak out. People are afraid there will be retaliation and that they will never get a job—if they are too vocal." He says that though all Settlement members "are equal and have the same say as the next guy, the leaders are always making comments" that include things like 'you have no say if you weren't born here' and 'you are an outsider and have nothing to say about the issues that effect those of us who were born here'.

Anderson talked about the future. He said that if "things don't change, we won't have one" to worry about. "No matter what the government does the Metis people will never be able to achieve anything as long as they are not properly educated and trained." The government, he added, "is looking to transfer services to the communities but it will be an exercise in futility" if "the people aren't given proper help to go along with the transfer."

He says that proper help "means setting up a liaison between government and the Settlement members—not a liaison that sees a few council-

Continued on Page 42

CATCH THE DREAM II • BACK TO BASICS

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A message from Lawrence Yellowface, Program Director and Thomas Lagrelle, NADAP Counsellor

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Easter Greetings to the peoples of the First Nations... May you have peace at Easter, and progress in the seasons to follow
A message from Chief Fred Harper, Councillors, Elders, Members and Frank Evans, Band Administrator and Staff

More payouts in priest abuse case

by Art Babych

The Jesuits of Upper Canada have paid out $700,000 so far in financial compensation for 28 Native victims of sexual abuse by the late Father George Epoch.

Another $112,000 is available to the victims for vocational and educational upgrading.

The committee implementing the "reconciliation agreement" said March 13 that 15 of the claimants received their $25,000 in financial compensation in February. Cheques had been presented to the other 13 in January.

But the Jesuits could end up paying out close to $4.5 million by the time the abuse cases have been settled. The order had already spent $2 million informally before the agreement was reached last October 31.

The latest compensation cheques were delivered personally by the committee along with a personal apology from the Jesuits for the victims who had asked for one.

The Natives claimed they were physically or sexually abused as children by Epoch, who was pastor of St. Mary's Church in Cape Croker, in southern Ontario, from 1972 to 1983.

Part of the agreement includes documentation of the abuse by Epoch, a task being performed by the committee's recorder, Marion Mussell, who has been interviewing the priest's victims.

Along with a "general and anonymous" account of the abuse and its impact on the Native communities on the Cape Croker and Saugeen Indian Reserves, Mussell is to present recommendations for actions to prevent similar abuse in the future.

Other victims of abuse by Epoch have until May 1 to apply for compensation. All the victims are required to waive their right to launch lawsuits against the Jesuits.

The committee also announced that Native social worker Jeff Franks has been named as acting co-ordinator for the counselling and healing program of the agreement.

The Owen Sound resident has been involved in Native child welfare projects and in individual, group and family therapy.

Over the next six months, Franks' job will be "to respond to crisis situations and to help set up the counselling program," the committee said.

Some Natives in the community said the settlement was insufficient and have called for "ongoing financial support."



Cold Lake Continued from Page 2

period very little was released. Some fishermen and trappers were paid minimal amounts at that time but not all were paid. A second payment of $169,000 was approved in 1955 and that money was paid into the trust fund and not to the people directly. In 1960, the DND proposed one final payment of $169,000, on condition the Indians sign quit-claims and release the DND from further obligations. After the last payment approval, the money and interest accumulated was transferred into general revenues of the federal government. No funds have been released since then.

In 1974, the original 20-year agreement expired and the leases were renewed for an interim period and in 1978 a new lease was signed for an indefinite period and continues the exclusion of the band. Chief Francis Scanie and the Cold Lake First Nation Council called a general band meeting shortly after receving Irwin's phone call to discuss the potential ramifications of the coming settlement.

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CMHC ON TRACK

by John Copley

Douglas Stewart, the Policy and Research Vice President for Canada Mortgage and Housing Corporation (CHMC), has answered his critics and says his organization "is on track" and is providing equal focus to both Indian and Metis programs and concerns. Stewart was answering comments by media who said a recent symposium had put too much focus on First Nations citizens, and not enough on the housing concerns of Metis. CMHC, says Stewart, developed the recent *Sharing Success in Native Housing Awards Symposium* in order "to recognize and showcase creative ideas and projects that improve Aboriginal housing and give Aboriginal groups an opportunity to exchange their success stories."

Part of the initial and continued planning of the project, says Stewart, included "every effort to reflect all areas of the country." He said that this meant that "all types of housing and housing-related subjects and all Native people" were considered before the project ever got underway.

Stewart said that an "all-Aboriginal selection committee" which included experts like Guy Dumont and Ray Goodelin, chose five winners and 10 honourable mentions during the symposium. Other input, explained Stewart, came from



"Thelma Chalifoux, Chair of the Metis National Senate and a recipient of the National Aboriginal Achievement Award for her contribution to housing." Also, "Tony Belcourt, representing the Metis National Council, participated in the event" by honouring all awards recipients. Herb Belcourt, said Stewart, was on hand to speak "about how housing produces economic benefits to a community."

Saying that the CHMC "was proud to have had the opportunity to work in partnership" with the many communities, Stewart added that he thought "the evaluation provided by the delegates indicated a high level of satisfaction" by everyone who attended the December event.

"The panel discussions and workshops," said Stewart, "offered a range of topics" that dealt with subjects that included "special interest to city dwellers" as well as "those on Reserves or in remote communities."

Most workshops, he added, "were of a general interest" and included things like "community planning, project management, and meeting the housing needs of seniors or people with disabilities" as well as exploring "innovative financing techniques", an area he says represents "challenges faced by all who work to create and maintain housing."

Stewart said he felt the quote of an unnamed symposium participant summed things up the best.

"The most important aspect of this event," said the unnamed speaker, "was that it gave people a sense of what is happening in other communities. Aboriginal people do not often have a chance to explore development and problems in housing from a national perspective."

Stewart said that many would benefit because of the success of the housing symposium, and because of the many and varying issues that were heard during the two day event.

Quality of life

Continued from Page 4

traditions as the potlatch in the west to see how fundamentally different the Aboriginal world view is and one need only look to the Canadian legal suppression of those rights in order to find a context for the recent raid on Shawanaga's Gaming Facility.

Shawanaga has inherently founded a daring little enterprise on their lands. We have dared to challenge the authority of Canada and persevere with our concept of gaming and self-reliance. The Canadian governments have taken most of our lands, have cut us off from crown lands development and have depleted our resources and damaged our environment. All in the name of "progress" and "economic development" for the greater Canadian good. Yet none of this was done to further the economic development of the Shawanaga people. Finally, the Shawanaga First Nation took matters into our own hands. We are determined to fight the poverty on our tiny territory and to look out for our own interests—despite the government. Shawanaga decided to expand our venture. First with commercial bingo and then with video lottery machines. And true to our culture and traditions, we spend the proceeds freely. We spend the proceeds on basic necessities and trips and social events for our children. We initiated employment to our own citizens and we bestowed gifts of food and per capita on our families. Monies went into housing improvements and into project funds. Our community has only benefited from our gaming industry. Spin-off dollars have economically helped other non-Aboriginal business entities regionally.

There is nothing wrong with gaming. The government of Ontario simply wants to make a money grab for themselves. So the raid on Shawanaga should be seen for what it is. It is the state using the criminal law to control economic activity and to suppress Aboriginal peoples yet again.

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• High Level General Hospital
• St. Theresa's General Hospital (in Fort Vermilion)
• Northwestern Health Unit
• Northwestern Mental Health Service

Protesting Metis group to lobby government

by John Copley

Cold weather, slippery roads and "a promise by Gerald Thom (Metis Nation of Alberta (MNA) president) to step down and to call an election," are among the reasons a group who call themselves the Committee of Concerned Metis Nation Members (CCMNM), have given to explain a poor turnout at a recent protest rally that took place at the Polish Hall in Edmonton.

Gary Boucher, a spokesman for the splinter group says the faction has been meeting in an effort to "expose corruption and to see that the leaders fulfil their mandate to call an early election," and added that "nearly a quarter of a million dollars that was earmarked for cultural, social and economic programs" has been misused, "because they've been spending it on their own legal bills." He said that much of the money was used because "political infighting within the organization has seen too many court actions being paid for out of money that is desperately needed by the Metis people of this province."

Boucher said the CCMNM is also demanding that the present MNA board step down. "Legally," he said, "they are obligated to call another election but they're not budging."

Lyle Donald, the MNA's interim president, says he is "under no obligation to call an election" right now, adding that "I can't understand why 30 unhappy people in Zone 4 think they represent the majority needed to call an election." The MNA has nearly 10,000 members across Alberta and Donald says "the small group of protesters that are voicing their concerns, do not and will not, dictate the policies of this Nation." He says that if "they're unhappy they can come in and see me. They can follow the proper channels just like anyone else with concerns on their mind. I have no hard feelings toward any of them and both the board and myself are willing to sit down and answer any questions or concerns they might have."

"The only mandate the leadership has is to call an election," stated Marge Friedel, a CCMNM member, "so when are they going to do it? And why is government sitting back doing nothing. Aren't they concerned where the taxpayers' money is being spent?"



Muriel Stanley Venne says that she too feels that government should be more involved. "It is their duty to oversee the MNA and to make sure that the money that's being spent on the programs and services it was meant for. Why then do I get a letter from the minister (Mike Cardinal) saying that they don't want to get involved? It just doesn't make any sense."

President Lyle Donald says there has been no wrongdoing within the organization, and referred to the recent "thorough investigation" by Municipal Affairs and the police "into the affairs of the Nation" which brought "no such evidence" forward.

He says that though he is aware that an election must eventually be called, he says that "first our new set of bylaws must be addressed. Community consultations have already begun and by April 1st, a massive decentralization of programs and services will take place within the organization."

Donald says that he and his counterparts are doing "what the membership has asked us to do for some time now—we are beginning to decentralize many of the programs and services and soon each community will be responsible" for their own management and their own money.

"For years now," explained Donald, "the Zones have wanted to be accountable for their own programs—they've wanted to be responsible for their own dollars. This is about to happen on April 1st." The MNA leader says that "with the exception of the Framework office and the Tripartite agreements, most programs will be turned over to the Zones and will be operated at the community level."

Donald explains that the "wishes of the people are being met" and said that at the last Annual Assembly, "which really turned into a political fight, many said they were concerned with one man (Gordon Watson) running the Metis Urban Housing Program. Others said they were concerned that they had no money for programs and z services. Others said that the Elders could not get out to the areas where services were available. That is changing." He added that "both the rural and urban housing programs will soon be amalgamated and each Zone will be responsible for their own housing. Services being transferred include child welfare, education and social services programs."

Donald says that delivery boards are now being set up and personnel is being trained "in order that we can meet the wishes of the membership." He reiterated that he could "see no reason for the current challenge of dissenting members" adding that "I think it must be a personality thing—it isn't because we are not doing the job."

Admitting that problems did exist "before Gerald (Thom) took a leave of absence," Donald says that "the board is now operating as one" and that "once the Annual Assembly is concluded later this summer we will be announcing an election date." That date, says Donald "will be set for some time next spring."

CCMNM member Cecil Bellrose said that "waiting until the bylaw question is resolved, before calling an election, is ludicrous. That's one of the reasons why we need an election to be held—so the next generation of leaders can do the job the right way, the first time." Another member, Freezien Norris, says she's "not surprised that the board is getting along now the pressure is on—they're all afraid of losing their paychecks. But it's too late for that—they've already lost their credibility."

The CCMNM members say they plan to continue to lobby government and "will not quit until they (government) help resolve the election issue" adding that they will hold another rally in an April in an attempt to get the province's attention.

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Art and Culture

Banff Centre promotes First Nations artists

Ten women singers from a range of North American First Nations cultures presented two unique performances in the Banff Centre's Margaret Greenham Theatre this month.

The concerts were the culmination of a ten-week Music and Sound residency—the first of its kind in North America—called *Aboriginal Women's Voices*.

"The residency was designed to enhance through music the cultural understanding and artistic expression of Aboriginal women's voices," says the program's artistic director, Sadie Buck of the Seneca Nation.

Aboriginal Women's Voices is a unique cultural partnership between the Aboriginal Film and Video Art Alliance and The Banff Centre for the Arts. The 10 artists who have shared with and learned from each other while developing the final performances are Florence Nepoose (Cree), Anita Anquoe George (Kiowa), Kelly White (Coast Salish), Margaret Mercredi (Chipewyan), Sandy Scofield (Metis – Cree), Honey Rose Ada White (Siletz), Jacqui LaValley (Ojibwe/Pottawatomi), Cornelia Bowannie (Zuni), Sharon King (Pottawatomi) and Maggie Paul (Mi'kmaq).

"Be they spiritual, ceremonial, or social, the songs and dances move us to greater opening and gratitude for all creation," say the women. "Each contribution is a special gift. We are blessed! Ah ho! Nyaweh! Meegwetch! Hytchka! Marsi cho! K'wata! E! I'a 'qua! Katsi-i-ya! Thank you!"

Earlier in the month the Walter Phillips Gallery at the Banff Centre presented *nanâtawihtowinâcimowina* (*Healing Stories*), a series of three collaborative First Peoples performances.

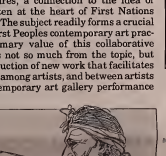
The performances were the culmination of a two-week Walter Phillips Gallery residency that brought together three groups of three First Nations artists from Canada and Greenland to develop new performance works.

The residency, which ran from February 24 to March 12, was designed to establish a network of different Nations, performance practices and personal relationships to First Nations' backgrounds—all focusing on the notion of healing. The artists and their respective groups are: Upisaik Theatre (Maureen Belanger, Rod Belanger and Bruce Sinclair); Shirley Bear, Reona Brass and Amethyst First Rider; and Edmund Bull, Boye Ladd and Maariu Olsen.

Due to the weight of history carried by First Peoples cultures, a connection to the idea of healing is often at the heart of First Nations artists' work. The subject readily forms a crucial element of First Peoples contemporary art practice. The primary value of this collaborative project arises not so much from the topic, but from the production of new work that facilitates relationships among artists, and between artists and the contemporary art gallery performance context.

The performance series is curated by Debra Pinpot, past-executive director of Circle Vision: A First Nations Artists Service Organization, and Ahasiw Maskegon-Iskwew, Circle Vision's program co-ordinator. The series is produced by the Walter Phillips Gallery.

LETTER TO THE EDITOR



Dear Editor:

RE: Last month's article *Speaking Out: Indian Taxation Rule Distorts History*, by Ken Edzerza

I don't understand the great hoopla about taxes. It is clearly outlined in Treaty 8, that Status Indians are immune from taxation.

Please look up the legal difference between immune and exempt.

Immunity cancels out any and all questions about exemption and there can be no discussion about that.

In addition, a federal law will always cancel out a provincial law—if in conflict.

The above statement may be politically incorrect , but it will stand up in Federal Court.

Cordially,

Liz Campbell
Musqueam Indian Reserve

Easter Greetings— May the hope and rebirth of this Spring bring peace and well-being to the First Nations across Canada,

from

Chief Terry Lavallee
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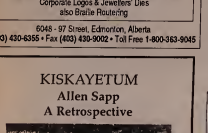
About Our Cover

It's a Good Day to Die
by Eugene Bernard Demas

This painting by Eugene Demas depicts a Warrior Society member doing an act of bravery by facing an enemy war party, alone, and staked to the ground, so he would not be able to leave the battle.

The only way he could free himself was to stay alive, fighting, until one of his society brothers, those sitting on their horses in the background, pulled the stake for him.

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Allan Sapp: A retrospective

At the Mendel Art Gallery in Saskatoon, Saskatchewan, Allen Sapp, Cree artist, has a major exhibition: *Kiskayetum: a Retrospective.* The exhibition has travelled from Regina, where record attendances were set. "This just goes to show how long ago this should have been done," said one First Nations artist at the gala event, "I can't get over how many people are here."

Bob Boyer, curator of the exhibition, Head of the Department of Indian Fine Arts at the Saskatchewan Indian Federated college has provided the curatorial critical commentary along with Alfred Young Man, associate professor of Indian Art History at the University of Lethbridge. "We believe that Allen Sapp's work comes straight from Indian Country with little or no affectations, containing values inherent to Northern Plains culture," says Boyer.

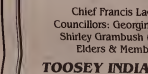
Just over thirty years ago Allen Sapp, or Kiskayetum as he is called, left Red Pheasant Reserve and began his astounding career by selling his paintings for as little as four dollars in the town of North Battleford. As a boy Kiskayetum, "he perceives it or understands it," was encouraged by his grandmother, Maggie Soonias to paint. Today Allen Sapp is a member of the Royal Academy of Arts (1975), an Officer in the Order of Canada (1977), and has received the Saskatchewan Order of Merit (1985). His paintings are shown and loved all over the world.

The retrospective features 79 original works collected over three years and the tour includes a display of First Nations historic works in beads, quills and leather. The Allen Sapp Retrospective itself focuses on subjects: pow wows, spiritual gatherings, women and men working, recreation, and a miscellaneous grouping. A careful reading of the gallery notes allows a comparison between earlier and more recent works which tend toward brighter colours and larger canvasses. The retrospective takes you straight back to Indian country, and the old days remembered by the elders. His works affirm the lives of his people, the Northern Cree, Nehiyaw.

Allen Sapp has created his own style which stems from that which he has seen and knows to be true. He depicts images which reflect his own message, through a communications device of his own creative expression. As stated by Sapp "I can't write a story or tell one in the Whiteman's language so I tell what I want to say with my painting."

Throughout his life and career, Allen Sapp has been a wonderful ambassador for the Cree Nation and the Indian community in general. His paintings have taught the non-Native about the Aboriginal community by expressing the pride of the Northern Plains Cree community for their own culture and lifestyle.

The awards and recognition heaped on Allen Sapp throughout his career are numerous and reflect well upon the Native community. He is quoted as saying "The young people must be taught our culture; they must know about their rich heritage. It is important that they learn English, but they also should learn Cree—they will have to live in both worlds—to be happy, they must not forget the old ways."

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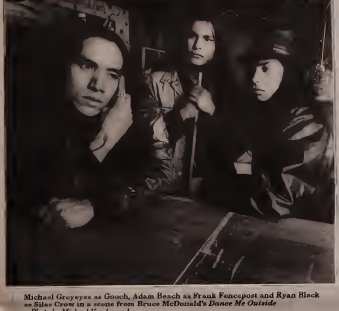
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MOVIE REVIEW

Dance Me Outside

Cop: *Address?*
Frank: *Where do I live?*
Cop: *Yeah, where do you live?*
Frank: *I live where the land meets the sky, where the eagle and the raven fly free. I live under the sun and the moon.*
Cop: (turns to Silas): *Where do you live?*
Silas: *I'm his neighbour.*



Michael Greyeyes as Gooch, Adam Beach as Frank Fenceport and Ryan Black as Silas Crow in a scene from Bruce McDonald's *Dance Me Outside* —Photo by Michael Vendruscolo

In the words of Director Bruce McDonald *Dance Me Outside* is a film about "growin' up, the power of women and the healing circle of a community." He adds that "if there was any political or social agenda to this movie, it was sure *not* to examine the complex issues around land claims and Native self-government, historical injustice, the high rate of suicide, alcoholism and despair on reservations, it was simply to breathe life into characters that our audience would fall in love with, 'cause when you're in love, anything is possible."

Dance Me Outside was released this month by Cineplex-Odeon. If you missed it in your community, copies are available for rent to Native communities, schools, friendship centres, and other interested groups. For details call 1-800-668-0749.

The story is simple and the ensemble is refreshing and entertaining.

Silas Crow (Ryan Black) is eighteen, may become a writer someday, maybe a metalhead. He hangs with his buddy Frank Fenceport (Adam Beach) during one of the summer's last perfect weekends, sparring with girlfriend Sadie (Jennifer Podemski), filling the time the way teen passions know best. But a lot can happen in a weekend. His sister Illianna (Lisa LaCroix) comes home with her white yuppie husband Robert (Kevin Hicks), subjecting the whole family to ridicule. Illianna's ex-boyfriend Gooch (Michael Greyeyes) gets out of jail and heads straight for the rez. A Saturday night bar brawl gives the night some excitement, but ends with a young woman dead and off-rez trouble maker Clarence Gaskill (Hugh Dillon) sent up for manslaughter on a criminally short sentence.

Exactly one year later, that weekend's events still reverberate. Gaskill returns. Gooch rallies Silas and the boys to revenge. Relations between Silas and Sadie have been strained by the year's events as they go from carefree adolescence to an adult world where the decisions they make will affect the rest of their lives.

The film is based on the novel by W.P. Kinsella, and is a must see. Only the location has been changed. Mychael Danna composed the original score which also includes songs from *Headstones, Kashtin, Leslie Spit Tree-O* and the *Ramones*.

May the hope and rebirth of Spring bring peace and well-being to all the First Nations...
Wishing you and yours a Happy Easter, from

Chief Carl Quinn
Council, Elders
Staff and Band Members

Saddle Lake Tribal Administration

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Easter Greetings to all our brothers and sisters across Canada from
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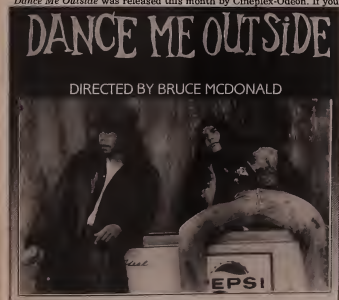
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Toronto International Pow Wow May 6 & 7

The second annual Toronto International Pow Wow will be held May 6 and 7 again at the Toronto Skydome. The1995 Pow Wow will be dedicated to honouring First Nations youth. Money raised from the pow wow will be used to assist First Nations youth programs.

Following the success of last year's event, organizers are confident that more than 50,000 visitors will be in attendance this year.

Organizers report that response to date for this year's event has been tremendous. For example, the official hotels for the pow wow have indicated that more than half of their rooms have already been booked.

More than 1,200 dancers and singers from all over North America are expected to attend and compete for more than $60,000. In addition to the spectacular dancing and singing, visitors will be able to browse through more than 200 authentic First Nations craft booths and sample authentic Native foods at the various food booths.

A new addition to this year's event will feature a number of elders, medicine people and spiritual leaders to give visitors the opportunity to learn more about First Nations. This new feature is in response to the many requests from visitors to last year's pow wow.



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Metis leader back

by John Copley

Jim Durocher, who led the Saskatchewan Metis until his defeat by Gerald Morin in 1992, is back as leader of that province's Metis Nation, after a successful election run that saw him beat out his nearest rival by more than a hundred votes.

Though Durocher could not be reached for comment, his office has confirmed that over 6,000 Metis Nation of Saskatchewan (MNS) members turned up to vote at the polls in the recent province-wide election.

Gerald Morin, who now heads the Metis National Council (MNC), the federally recognized body representing the country's Metis, had been filling both posts while the election process was underway. Morin didn't run in the current election because changes in the recently revamped policies of the organization decree that as head of the MNC, he cannot hold a second elected position.

The other six presidential candidates, including Bernice Hammersmith, who finished 4th race in second position, were John Dorion, Philip Chartier, Clarence Norton, Harry Daniels and Paul Daigneault.

Executive positions, including that of president, see representatives elected for a three year term. Joining the MNS in her new position as Secretary, is Lorna Docken-LaPlante. The position of Treasurer was filled by Allan Morin. In addition to electing three executive members to the MNS, voters also decided on the 12 Area Directors who will represent them regionally. A complete list of names was not available at press time.

Chief Electoral Officer, Earl Pelletier, said that 60 candidates ran in the election and campaigned for the 15 seats on the MNS board.

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Protecting Mother Earth

Kennedy says logging agreement not working

by John Copley

A message by U.S. environmentalist Robert Kennedy Jr. has given the nod of agreement with B.C. First Nations groups who say that logging operations in the Clayoquot region are not working.

In a recent meeting with Environment Minister Moe Sihota, who called the event "fairly cordial", Kennedy expressed his concern over the way in which the logging operations were being handled. Though he said he feels the government is committed "industry and lower-level bureaucracies have been consistently putting obstacles in the way of the implementation."

Kennedy had been asked by the Nuu-chah-nulth Tribal Council to speak with government on their behalf. They are concerned that key elements of the deal are being bogged down in government red tape.

Saying that he thought the historical agreement between B.C's New Democrats and the American government to work with Native people in the region was one to be proud of, Kennedy added that local government measures are just not tough enough.

"In the U.S. salmon streams, there's a 300 foot buffer zone," explained the former California governor's son, who added that the local forest codes "do not give the protection to the most productive streams that the U.S. gives to its worst and least productive" streams.

Sihota says that though he realizes there are a few problems "we've been very aggressive in terms of ironing out those wrinkles." He says it's just a matter of time and fine-tuning before things are working as they should.

Kennedy, who works with the Natural Resources Defence Council, says one of the reasons he came to the area was because he felt that his group had indirectly contributed to the problems faced locally. When the U.S. government shut down some of the worst environment-offending logging operations there, the demand for Canadian timber became greater—thus upping the production in B.C.

First Nations representatives say they are anxious to see the government step up its commitment to work with them and to bring a quick solution to the problems that currently exist "because of red tape and bureaucracy."

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Walter Anderson Continued from Page 33

lors reaping the benefits" but a "meaningful relationship that includes training and input from all the members" that are effected by changes made "to their home or business environment."

Anderson has a great many concerns and says "I'm very worried about the future—and many of us are. We have leaders and administrators that are not qualified to do the job. We have elected representatives that not only lack the knowledge of what it takes to attain self-government and community achievement, they actually believe they are doing a good job."

Economic development, "from the perspective of the General Council, may be doing something" said Anderson, "but in reality, there is little for the average citizen living on the Settlements. I look around now and realize that even though we've had ten million dollars come through our community since the signing of the Accord, we still have little to show for it. There is nothing here that is generating money—and the ways things are being run right now, I'd say the chances that we'll ever be self-sufficient are somewhere between slim and none."



Anderson says there "was about a 90 percent unemployment rate on our Settlement" at that time "and as far as I can see, there is still no long-term plan that includes employment opportunities. The vision that we had never became a reality, and it may now be too late to do anything about it. We have only two years left when we get large inputs of money and I sit and think 'who put us in this situation and why?'"

Anderson says that "any ventures that we have right now are taking money out of our coffers—a constant drain on any dollars that do come in. There is virtually nothing that is making money for our people—everything is an expense."

"Sure," he went on, "we did build a firehall, a community hall and a public works building. We've even got a cow/calf operation. We have a lot of equipment sitting around too—but everything is draining—there's nothing coming in. We even bought a lake beach which we've been subsidizing the past few years."

Money, says Anderson "is spent on the operation of what we've built—but there is no profit—no economic growth, and the reason is simple. A combination of greed and ignorance. Those who are in a position to act are too worried about their own paychecks to concern themselves with the problems of others. And even if they did want to do the right thing, they wouldn't have a clue about how to do it right. Let's face it—look around and try to see a positive. Show me the solid economic and educational base that should be in place by now. There's been enough money spent—but most of it has been spent without full consultation of the people, and much of it has been wasted by an uneducated administration who puts far too much trust in the words of government."

Anderson hasn't kept quiet about his concerns. He's called and written to government, but says he just gets the "old run-around"—"if they even bother to acknowledge me." Letters of complaint to Mike Cardinal, the Minister responsible for the Settlements Commission and Native programs in Alberta, indicated Anderson's concern about the financial responsibility of the current leadership at Fishing Lake.

"A financial review that was conducted on our Settlement," explained Anderson, "showed inappropriate actions by some of our council members and administrative staff. The minister's staff notes all this information and still does nothing. He tells us we have to look after the problem—but it is the council they are giving the money to—how do we fight" this?

"We had a group of people go back east to attend a hockey draft," said Anderson about a recent trip that was made to support Sheldon Souray in his bid to gain a spot on an NHL roster.

"Over $7,000 was spent on that trip," complained Anderson, who claims that "there are other families out here that have sons and daughters that are accomplished people but they get no support. You have to be on council—or be an avid supporter of those who are, if you want any type of recognition at all."

After several complaints to government, Anderson says he "finally got an answer back from the minister's office."

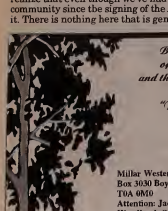
That letter, sent to him last October and signed by Mike Cardinal, said, in part: "Your council is directly accountable to the Settlement members. Therefore, any action arising (from the Financial Review done by the Commission) must be initiated by the general membership and directed to council..."

This, says Anderson "just doesn't make sense." How, he questions, "can we, the people take anything to council? They won't give a complaint a chance to be aired. They will not listen to the general membership. They ignore the Elders. They laugh when we try to bring issues to the table. They call the Elders dumb."

Anderson feels that "the only way we are ever going to accomplish anything, is if government steps in, and sets up a system that guarantees equal opportunities for everyone—as well as a demand of accountability by anyone who is put into a position where he or she is responsible for the financial well-being of this Settlement."

In closing Anderson said "the only thing I've ever wanted was equality for all our members. Everyone should share a piece of the pie. We should be helping the people to become independent and self-sufficient. This must be the priority. I would like the members of my Settlement to stop and ask themselves what and where they will be in ten or twenty years."

Until the people do this and act upon it, he says, "the future looks pretty bleak."



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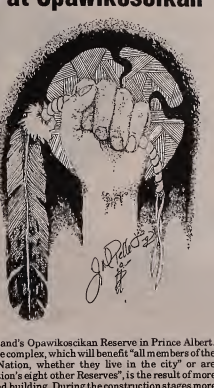
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Resource Development

New office at Opawikoscikan

by John Copley



The Peter Ballantyne Cree Nation (PBCN) is one of the largest First Nations communities in Saskatchewan. With a population that exceeds 5,000 band members, of whom 10 per cent reside on Reserve land within the city limits of Prince Albert, PBCN includes a list of nine Reserves and seven communities—all of which are located in the northern regions of the province.

Another milestone event in the history of this progressive First Nations group recently took place on the band's Opawikoscikan Reserve in Prince Albert. The addition of a new office complex, which will benefit "all members of the Peter Ballantyne Cree Nation, whether they live in the city" or are "members of the Cree Nation's eight other Reserves", is the result of more than a year of planning and building. During the construction stages more than a dozen First Nations people were kept busy working on the project while yet others participated in the business end of the venture.

The spacious two-story facility contains more than 10,000 square feet of space—some of which has been leased to other Native businesses and Indian organizations.

At the official opening of the $2.6 million project, Gordon Kirkby, the MP for the Prince Albert-Churchill River Constituency, said the "new facility will certainly be an attractive addition to the Prince Albert skyline." He said that area residents "have every right to be proud of the structure" and that it would benefit the First Nation members in Prince Albert "because it will be the centre for the delivery of economic programs and health services."

Chief Ron Michel, a community leader and a local representative during the official ceremonies, said he was proud for the members of the Cree Nation, who he said, "have once again proven (their) skill as project managers. Construction of the complex was not only completed on schedule, but within budget." He added that the new project "ensures that (PBCN) is honouring its commitment" that the "Opawikoscikan Reserve (will) be used for education and health administration."

The Peter Ballantyne First Nation currently employees about 350 people; 20 will be working out of the new offices.

Keith Goulet, the Associate Provincial Minister for Education, Training and Employment, was also on hand to welcome the official opening of the new multi-purpose facility.

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David Suzuki and Ecotrust Canada blast province's DFO

by John Copley



David Suzuki, a well-known and out-spoken environmentalist and broadcaster has joined voices with Ecotrust Canada in an effort to have B.C.'s provincial government explain why they have allowed an important four year fisheries project to be wiped out.

In a recent press statement, Suzuki said that his group was both "shocked and outraged at what has happened to a very exciting research project." He was talking about the recent opening by government of the Hesquiat Harbour beach area to non-Native clam diggers, who went in and picked a major research area clean, while at the same time destroying a project that has been underway for the past four years.

The research project, designed to help Vancouver Island's Hesquiaht Indian Band restore traditional clam beds, was partially funded by the David Suzuki Foundation and Ecotrust Canada. The two groups have been providing technical help since the project got underway back in 1991. The main source of funding has been provided by the latter of the two groups, whose director, Ian Gill, responded by asking "how could the government authorize the instant obliteration of four years of careful work?"

Suzuki said that "it simply defies reason that a place that was clearly marked as a research area could be desecrated in this way."

Also providing funds for the project was the Department of Fisheries and Oceans (DFO), the governing body that opened the area to non-Native clam diggers. Bob Humphreys, the DFO's south coast division manager, says the Hesquiat Band was asked to deliver a proposal that would show whether or not the area should remain closed but did not respond.

"The tribal council has a representative on the joint management committee," said Humphreys in an interview with the *Times Colonist* recently, adding that he was "invited, but did not attend the last meeting in November." He says that both the Band and the Nuu-chah-nulth Fisheries Council failed to object to the DFO's fishing plan. Explaining that research areas are not automatically closed, Humphreys indicated that had anyone objected to the plan, things would have been handled differently.

He also says that he thinks the Band is exaggerating the damage caused by the recent clam dig by non-Natives. The Band says that about 40 diggers took a haul that is estimated to be about 1,000 kilograms in total, but Humphreys said his department "believes there were maybe 10 diggers" who took only about a 1,000 pounds of clams.

Gill says the project is one of significance to future fishing in the area, and questioned the intentions of the opening of the area.

"How could (they) not know that this was one of the few viable attempts to put our fisheries back on a sustainable footing on the West Coast?"

Ecotrust Canada has put over $25,000 into the project to date, most of it in 1991 and 1992, and Gill says his department has been the main source of funding for the past three years.

Our very best wishes to all participants of the "Securing Our Resources" Conference

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Nuclear dump explored in Saskatchewan

by John Copley

As the Indian Association of Alberta (IAA) joins with the Lesser Slave Lake Indian Regional Council to begin court action that will challenge a November ruling that allows hazardous waste to be imported from out-of-province, their Saskatchewan counterparts are taking a different stand and have begun their fight to have government allow them to get into the nuclear waste business.

The Meadow Lake Tribal Council, a collective that represents nine First Nations groups in northern Saskatchewan, say they want to capitalize on something that no one else in the world seems to want—and they say they have the ability to profit from the nuclear waste disposal business.

While the two Alberta groups claim that annual losses could be in the $20 to $30 million range, the Saskatchewan Bands say they figure to make money. Tribal Council Vice-Chief, Oneill Gladue, said his group "should be commended for this. Usually," he added, "it is government or the nuclear industry that spearheads this kind of thing."

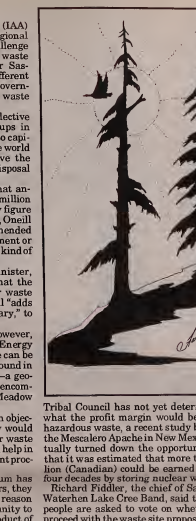
But Saskatchewan Environment Minister, Bernhard Wiens, disagrees and says that the province "is not interested in a nuclear waste disposal site." He said that such disposal "adds an environmental risk that is unnecessary," to the province.

The Meadow Lake Tribal Council, however, has said that a 15 year study by Atomic Energy of Canada has proven that nuclear waste can be stored indefinitely, if buried under the ground in certain regions of the Canadian Shield—a geographical area of Canada that happens to encompass much of the land controled by the Meadow Lake Tribal Council.

Job creation and cash flow are the main objectives of the Native groups who say they would charge power companies for storing their waste materials—and that this cash flow would help in the self-determination and self-government process recently introduced by government.

Native leaders say that though uranium has been mined in the province for many years, they have received little from it and can see no reason why they can't capitalize on the opportunity to put some of the waste material, a by-product of the uranium, back into the ground.

Gladue says that though the Meadow Lake



Tribal Council has not yet determined exactly what the profit margin would be from storing hazardous waste, a recent study by members of the Mescalero Apache in New Mexico, who eventually turned down the opportunity, indicated that it was estimated that more than $350 million (Canadian) could be earned over the next four decades by storing nuclear waste.

Richard Fiddler, the chief of Saskatchewan's Waterhen Lake Cree Band, said that before the people are asked to vote on whether or not to proceed with the waste site proposal, there must be more talk among the nine Bands involved. He

Continued on Page 47

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Personal Contacts— means of finding jobs

Findings from a recently released one-year follow-up study of AVC graduates reveal a detailed picture of how graduates are succeeding in the competitive labour market. More than in the past, AVC graduates are finding jobs through personal contacts and are securing more permanent employment. These are some of the findings of the 1994 graduate follow-up survey conducted by the college.

The study, based on the responses of 237 AVC graduates, collected information on employment and continuing education outcomes of 1992/93 graduates. The survey, which was conducted last fall, yielded a response rate of 82 percent. The sample included graduates of academic upgrading, human services, trades/technical, business careers, and pre-hospital care programs.

In all, 87 percent of graduates who entered the labour force after graduation were employed at the time of the study. In contrast, a one-year follow-up survey of 1990/91 graduates conducted in 1993 found that 83 percent of those in the labour market were employed. Overall, 1992/93 graduates fared much better in the labour market than 1990/91 graduates. Two out of three employed graduates found training-related employment and over three quarters (76 percent) of those employed were working full-time, while only 18 percent were employed part time. Eight out of ten employed graduates had obtained permanent employment. "Taken together, these figures suggest that AVC graduates continue to make progress in the tight labour market," said Dr. Bob Adebayo who conducted and analyzed the findings.

The study also reveals how AVC graduates are finding jobs. When employed sample graduates were asked to indicate how they obtained their jobs, the most frequently cited method was "personal contacts". According to the survey results, over half (51 percent) of the employed graduates found jobs through personal contacts. In 1993, 49 percent of employed 1990/91 graduates reported finding employment through "personal contacts." Other methods cited by graduates for obtaining jobs included: newspaper advertisement (9 percent), friend/family (8 percent), field placement (7 percent), and through other means-including employment centres, instructors, and previous employers (25 percent). "Apparently, economic realities are forcing graduates to seek employment through various means," Adebayo said. Approximately 26 percent of employed respondents reported earning between $9-$11 per hour. Another 39 percent reported earning between $12-$17 per hour, while 10 percent were earning $18 or more per hour.

The study reveals that more than half (56 percent) of those not in the labour force at the time of the survey were continuing their education at various colleges and universities. Most graduates regarded their AVC experience as worthwhile and satisfying. An overwhelming majority of sample graduates (93 percent) said they would recommend AVC to others.

Copies of the report on the survey "Employment Outcomes of 1992/93 Graduates of AVC" are available from the office of Research & Development at AVC-Lac La Biche, (403) 623-5541/49.



Elder Continued from page 22

Councillor Littlelight took great pride in the new $6 million Tsuu T'ina Administration Building that has become the symbol of the Nation's economic development thrust. Until his recent illness, Councillor Littlelight never missed a daily appearance in the offices. Chief Roy Whitney has expressed the Nation's sincerest regrets on Councillor Littlelight's passing to his family and to his many friends amongst First Nations and the Canadian public. "Councillor Littlelight's wisdom, experience, personal involvement, vast knowledge and tremendous caring for his fellow men will be missed by all who have had the privilege to come into contact with this great individual," added Chief Whitney.

Easter Greetings – may the hope and rebirth of this Spring bring peace and well-being to all the First Nations across Canada, from the

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Northern Development Public Meeting

Kinuso
Thursday, April 20, 7:00 PM
Seniors Centre

The NADC will hold a public meeting in Kinuso on April 20. We invite you or your organization to present a brief on social or economic development in your area. This meeting is also a chance to meet local community leaders and elected officials.

The NADC is an advisory group to the provincial cabinet. Its chairman is Wayne Jacques, MLA Grande Prairie-Wapiti. Issues or ideas raised at the Kinuso meeting will be followed up by the NADC.

For more information about the meeting, contact Kelly Kincaid at the Northern Development Branch at 624-6343 (Toll free dial 310-0000)

Deaf or hearing impaired with TDD/TTY units call 1-800-232-7215 (Edmonton 427-9999)

Alberta
NORTHERN ALBERTA DEVELOPMENT COUNCIL

Board of Directors
Alberta Women's Enterprise Initiative

The Federal government recognizes the important role women entrepreneurs are playing in the economy and is committed to setting up programs to help them meet their goals. One such program is the Alberta Women's Enterprise Initiative (AWEI), a non-profit entity designed to assist women entrepreneurs to start or expand businesses and take them beyond the home-based "micro-enterprise" development stage. To enhance its position in the Alberta community and to bring guidance, counsel and financial accountability to the Organization, a volunteer Board of Directors is being established.

The Board of Directors, comprised of entrepreneurs who possess a strong financial or business background, will have a solid understanding of issues facing women entrepreneurs in Alberta. As a Board Member, you will help to develop and implement a strategic plan consistent with the objectives of the Initiative. You will ensure that the financial business and affairs of the AWEI are conducted in accordance with the bylaws and policies established. Acting as a spokesperson for the AWEI, you will liaise with appropriate levels of government, the media and affiliated community organizations.

If you would like to become a Board member for AWEI, please respond in complete confidence to Irene Pfeiffer, quoting Project 6404, by March 20, 1995.

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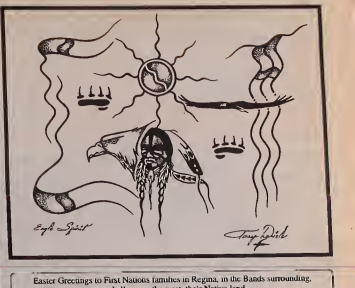
THEME: FIRST NATIONS OF CANADA

In the puzzle below see if you can find the names of 32 First Nations of Canada. They may be printed upwards, downwards, across, diagonally or even backwards

P	R	B	C	F	L	T	U	I	K	A	W	K	D	T	O
O	H	E	L	M	I	M	O	H	A	W	K	J	G	O	N
T	O	V	G	N	P	B	A	P	K	J	Q	C	O	O	
A	A	Z	N	A	S	S	G	I	T	K	S	A	N	F	N
W	H	I	X	E	E	A	R	S	L	R	M	A	A	K	D
A	L	G	N	J	I	B	N	L	P	C	V	W	K	C	A
T	T	W	Q	U	A	D	R	A	I	X	B	F	J	A	G
O	A	Z	G	C	K	B	A	M	D	I	C	H	M	L	A
M	N	Q	E	V	Z	T	W	X	J	L	B	G	F	B	D
I	C	N	M	P	S	Q	I	O	K	A	N	A	G	A	N
Q	E	E	E	C	R	A	S	T	G	V	I	R	X	D	A
S	D	O	G	R	I	B	W	U	U	D	T	O	Z	A	Y
N	H	B	B	E	Q	T	Y	R	S	T	O	R	X	K	W
O	X	U	P	E	D	A	G	F	X	J	A	K	O	E	
O	E	P	S	N	C	J	H	A	N	M	L	C	L	T	P
T	E	R	A	W	A	L	E	D	D	X	I	S	Z	A	I
K	X	L	A	P	A	Q	J	F	V	Q	H	U	T	Q	H
A	D	I	A	M	X	F	Q	N	I	H	C	T	U	K	C

WORDLIST:

Blackfoot
Beaver
Cree
Cayuga
Chilcotin
Chipewyan
Delaware
Dogrib
Dakota
Haida
Han
Hare
Hainla
Inuktitut
Kaska
Kutchin
Kwakiutl
Micmac
Mohawk
Nootka
Nass-Gitksan
Ojibwa
Oneida
Onondaga
Okanagan
Potawatomi
Sarcee
Seneca
Shuswap
Tahltan
Tlingit
Tuscarora



Dump explored Continued from Page 45

said the "people are not quite ready" and added that many were questioning the financial viability as well as the safeness of the project.

Job creation is cited as the main reason for wanting to pursue the waste disposal plan. During the winter months the unemployment rate among Native people living in the rural regions of the province hovers around 85 to 90 percent—a figure that drops to about 40 percent in summer—but still remains much higher than the national average.

The Meadow Lake Tribal Council is currently involved in a 20 year plan that is designed to see major improvements in a variety of economic development projects. These industries include forestry, tourism and mining operations, but Native leaders say that if the nuclear waste site goes ahead many other opportunities will also arise. Included in these spin-off businesses would be improved real estate and housing, food outlets, trucking companies, service stations and insurance brokers as well as retail outlets that would include clothing and food stores and tourist accommodations.

Should approval be given to built the waste site, the nuclear debris would be stored under the ground at depths of about 1,000 metres. The specially built vaults that would house the waste material would be designed to last about 500 years, during which time the potency rate is estimated to drop by about 200,000 percent. The tunnels leading into the special vaults would be sealed, thus eliminating any need for continuous monitoring by surface personnel.

Easter Greetings to First Nations families in Regina, in the Bands surrounding, and all across the west, their Native land
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bring the true meaning of
PEACE
to all



from Chief and Council

Alexis Indian Band

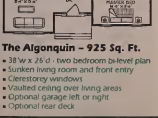
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